



CSL

## PALI MANUSCRIPTS

IN THE

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## I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

## 1 (Phayre Collection).

Manuscript of the whole *Tipiṭaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarāj 1202 or 1203 (A.D. 1841-42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are :

## I. VINAYAPIṬAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi; 8 lines.
2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha); 8 lines (Bhikkhuvibhaṅga, fol. ka—ṭo; Bhikkhunīvibhaṅga, fol. ṭau—dha).
3. *Mahāvagga*. 249 leaves (ka—po); 8 lines.
4. *Cullavagga*. 181 leaves (ka—ṇāḥ and mû; the leaves ta—mu are missing); 8 lines.
5. *Parivāra*. 213 leaves (ka—do); 8 lines.

## II. SUTTAPIṬAKA.

6. *Dīghanikāya*. 360 leaves (ka—hāḥ; the letters ba—bāḥ are omitted); 8 lines.
7. The *Mūlapaññāsaka* of the *Majjhimanikāya*. 219 leaves



(ka-dha; the leaf kai has been repeated twice; two different leaves are signed nî); 8 lines.

8. The *Majjhimapāññāsaka* of the *Majjhimanikāya*. 234 leaves (ka—nû); 8 lines.

9. The *Uparipāññāsaka* of the *Majjhimanikāya*. 164 leaves (ka—ḍhai); 9 lines.

10. The first three vaggas of the *Samyuttanikāya*. 264 leaves (ka—phāḥ); 10 lines.

11. The *Salāyatanavagga* (fourth vagga of the *Samyuttanikāya*). 192 leaves (ka—tāḥ); 8 lines.

12. The *Mahāvaggasamyutta* (fifth vagga of the *Samyuttanikāya*). 218 leaves (tha—khyā); 8 lines.

13. The first four nipātas of the *Ānguttaranikāya*. 212 leaves (ka—dai); 10 lines.

14. The fifth to the seventh nipāta of the *Ānguttaranikāya*, 211 leaves (ka—de); 10 lines.

15. The eighth to the eleventh nipāta of the *Ānguttaranikāya*. 301 leaves (ka—ya); 9 lines.

16. Six of the small works composing the *Khuddakanikāya*, viz. :—

a. *Khuddakapāṭha*. 5 leaves (ka—ku); 9 lines.

b. *Udāna*. 54 leaves (ka—nû); 9 lines.

c. *Itivuttaka*. 29 leaves (ka—gu); 9 lines.

d. *Suttanipāta*. 52 leaves (ka—nî); 9 lines.

e. *Vimānaratthu*. 34 leaves (ka—gau); 9 lines.

f. *Petaratthu*. 26 leaves (ka—gā); 9 lines.

17. Five of the small works composing the *Khuddakanikāya*, viz. :—

a. *Theragāthā*. 40 leaves (ka—ghî); 9 lines.

b. *Therīgāthā*. 19 leaves (ghu—ṇaṃ); 9 lines.

c. *Buddhavamsa*. 32 leaves (nāḥ—je); 9 lines.

d. *Cariyāpitaka*. 13 leaves (jai—jhai); 9 lines.

e. *Dhammapada*. 14 leaves (ka—khā); 10 lines.

18. *Jātaka*, text without *Atthakathā*. 193 leaves (ka—tha); 9 lines.

19. Two identical copies of the *Mahāniddeśa*, both ending with the *Sāriputtasutta*. According to the dates given by



Subhûti in Childers's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Cullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tû); 9 lines.

b. 196 leaves (jho—mâḥ); 9 lines.

20. a. *Paṭisambhidâpakaraṇa*. 198 leaves (ka—thû); 10 lines.

b. *Nettipakaraṇa*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettâvatâ samattâ nettiyâ âyasmatâ *Mahâkaccâna* bhâsitâ bhagavatâ anumoditâ mûlasaṅgîtiyaṃ saṅgîtâ ti. About the style and the contents of this work, see d'Alwis, *Introd.* xxiii. 105.

21. *Apadâna*. 244 leaves (ka—pî); 9 lines. (*Therâpadâna* fol. ka—thau, *Therîapadâna* fol. tham—pî.)

### III. ABHIDHAMMAPĪṬAKA.

22. *Dhâmmasāṅgaṇi*. 144 leaves (ka—ṭhâḥ); 8 lines.

23. *Vibhaṅgappakaraṇa*. 186 leaves (ka—tû); 9 lines.

24. 314 leaves (ka—rî, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bâ); 8 lines. Contains:—

a. *Dhâtukathâ* (ka—ni).

b. *Puggalapaññatti* (ni—jha).

c. *Kathâvatthu* (jha—rî).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mûlayamaka* (ka—ko), the *khandhayamaka* (kau—gau), the *âyatanayamaka* (gam—jaḥ), the *dhâtuyamaka* (jha—jhu), the *saccayamaka* (jhû—ṭau), the *saṅkhârayamaka* (ṭam—dhâ), the *anusayayamaka* (dhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mî—cyu); 8 lines. Contains the *cittayamaka* (mî—yi), the *dhammayamaka* (yu—vi), the *indriyayamaka* (vi—cyu).

27. *Dukapaṭṭhâna*. 188 leaves (ka—tai); 10 lines.

28. *Tikapaṭṭhâna*. 292 leaves (ka—mî); 10 lines.



29. *Dukatikapatthāna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapatthāna (ka—cha), anulomatika-dukap. (châ—ṭi), anulomatikatikap. (ṭi—ṭhâ), anulomaduka-dukap. (ṭhi—ṭhau), paccanīkadukadukap. (ṭham—ṇe), anulomapaccanīkadukadukap. (ṇai—dhai), paccanīk anulomaduka-dukap. (dho—phai).

2.

Burmese MS., see the Burmese Catalogue, No. 3438.<sup>1</sup>

*Nissaya of the Pārājika*. Begins:—

anantakarunādhāraṃ vineyyadamaṇaṃ jinam  
natvā sunipuṇaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |  
mahāaggabu(d)dhin nāmaṃ sabbarājūna pūjitaṃ  
bahu(s)sutaṃ mahāpu(ñ)ñiṇaṃ saṅghassa parināyakaṃ |  
saddhamma(t)ṭhitikāmehi santehi abhiyācīto  
vinaye mandabuddhinaṃ pātavatthāya nissayaṃ |  
pubbācariyasīhānaṃ avalambya vinicchayaṃ  
suvi(ñ)ṇeyyaṃ karissāmi tosayanto vicakkhaṇe |  
purātanesu santesu nissayesu pi tehi na  
linantarapadān' attho sakkā vi(ñ)ñātave yato |  
sādhippāyañ ca sambandhaṃ vacanatthañ ca katthaci  
dassayanto karissāmi venayikamaṇoharaṃ |  
vinayapīṭake ṭhite sāsanaṃ suppati(ṭ)ṭhitaṃ  
mahussāhena yaṃ yassa taṃ nissāmeta sādhave ti |

The Pāli text is intermixed with the Burmese version. The first phrases of the Pārājika, for instance (tena samayena buddho bhagavā Verañjāyaṃ viharatī Naḷerupucimanda-mūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi) are given in the following way:—yena samayena āyasmato Sāriputtassa vinayapañ(ñ)attiyācanahetubhūto parivitaṅka udapādi tena samayena buddho bhagavā Verañcāyaṃ viharatī Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhi pañcamattehi bhikkhusatehi | yena samayena yena kālana—āyasmato—Sāriputtassa—vinayapañ(ñ)attiyācanahetubhūto—parivitaṅko—udapādi—tena samayena tena kālana bhagavā—buddho—Verañjāyaṃ Verañjāya samīpe—Naḷeru-

<sup>1</sup> Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now arranged according to this Catalogue.



pucimandamûle—mahatâ—bhikkhusaṅghena—pañcamattehi—bhikkhusatehi pañcasatapamâṇehi bhikkhuhi—saddhi—viharati . . . . vigato rañjo assâ ti ca veramjatthajâtan ti ca vividhehi rañjayatî ti ca veram abhibhavitvâ jâtâ ti ca vâkyam—*etc.* Afterwards no continuous Pâli text is given, but only the single words or small parts of the text with their version or paraphrase.

## 3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkaraj 1194=A.D. 1833.

Second part of the *Suttavibhaṅga*, Pâli text with Burmese Nissaya. Begins: namo, *etc.*, | âyasmanto—ime kho dve navuti pâcittiyâ dhammâ—uddesaṃ—âgacchanti—tena samayena—Sakyaputto—Hatthako—vâdakkhitto—hoti.

## 4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttavibhaṅga* (the sections referring to the Bhikkhusaṅgha).

## 5.

106 leaves, signed with the Burmese letters ka—jhou; 9 lines; Burmese writing. Sakk. 1192=A.D. 1831.

Pâli text of the same sections of the *Suttavibhaṅga*.

## 6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mâhâvagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kâlana—bhagavâ—buddho—Urûvelâyaṃ—Nerañcarâya—nadjâ nadiyâ—tire—bodhiruk-khamûle—abhisambuddho hutvâ—pathamaṃ—viharati—atha tasmi samaye—kho—bhagavâ—bodhirukkhamûle—sattâhaṃ—vimuttisukhaṃ—paṭisaṃvedi—ekapallaṅgena—nisîdi.

## 7.

Burmese MS., see the Burmese Catalogue, No. 3450. Another copy of the same work.



8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456.  
Sakk. 1195.

The *Cūlavagga*, with Burmese Nissaya. Begins: namo, *etc.* |  
tena samayena tena kālena—bhagavā—buddho—Sāvathiyam  
—vihārati—tena kho pana samaye—Paṇḍukalohitakā—  
bhikkhū—attanāpi—bhaṇḍanakārakā—kalahakārakā—vivā-  
dakārakā—bhassakārakā—saṅghe—adhikaraṇakārakā, *etc.*

9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.  
First chapter of the *Kammavācā* collection, Pāli text with  
Burmese version and commentary.

Begins: namo, *etc.* |

āṇātikkamato raṇo Yamavhānassa tādino  
ṭhapetum arahantassa āṇācakkam sudullabham |  
namasitvā tilokaggayatindadhammarājino  
pādambujāmalam seṭṭham moḷalisevitam<sup>1</sup> |  
racayissām' aham dāni āṇācakkam yathābalam  
ṭhapitam dhammarājena nāthena puṇasirinā |  
paṭhamam upajjham gāhāpetabbo, *etc.*

The subscription runs (fol. khau'): iti pañcappidhibalasa-  
annāgatena sāsana mahodayagapesinā nānāratanaṇāpāṭasāmi-  
bhūtena<sup>2</sup> imasmim ratana pūraavabhitanapuramhi abhūṭabbā-  
nam<sup>3</sup> mahāsuvannaṇpāsādānam sāmibhūtena devānamindato  
māghavamhā buddho bhavissatīti laddhavacanena dutiyam pi  
tāvattimsabhavanato orohitvā imam sariyakadhātum imasmī  
rājamāṇicūlānamikam cetiyamhi ṭhapanam karotīti<sup>4</sup> vatvā  
tena dātapabba sarirakadhātunā<sup>5</sup> ṭhapitassa tassa munindarāja-  
municūlāṇika (ṇi has been changed into mi)<sup>6</sup> mahāsuvannaṇceti-  
yassa dāyakabhūtena *Śrisudhammarājāmahāvipatiṇāmikama-  
hādhammarājena*<sup>7</sup> āyājitenā *Suddhammasīrināmatherena* sāsa-  
nassa aṭṭhāsityeka dvesahassakāle sakkarājassa pana chādhi-

<sup>1</sup> kamoḷalisevitam, the text repeated with the Burmese version.

<sup>2</sup> vāta<sup>5</sup>, the repeated text.

<sup>3</sup> abhūṭapubbānam.

<sup>4</sup> rājamāṇicūlānamikacetiyaṃhi ṭhapani karohīti.

<sup>5</sup> dātabbasariradhātunā.

<sup>6</sup> rājamāṇicūlāṇika<sup>2</sup>.

<sup>7</sup> mahādhipatiṇ<sup>2</sup>.



kasahassakāle sampatte racitā sādhibbāyā saniddānā Kamma-  
vācāya Mrammabhāsā.

10—16.

Manuscripts written in the square Pāli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, *Essai sur le Pāli*, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: saṅgho itthannāmassa bhikkhuno itthannāmam nāmasamuti dadeyya | esā utti (ñatti?) suṇātu me bhante saṅgho ayam—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: sammata saṅghena itthannāmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 13 leaves (ka—kâḥ, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: gaṇabhojanam yāvatatthacivaram yo ca tattha civarappādo (civaruppādo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: assamaṇo hoti asakyaputtiyo | tan te yāvajīvam akaraṇīyam | āna bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunam kammam (dhammam?) patisevati assamaṇo hoti asakyaputtiyo. Ends: suṇātu me bhante saṅgho ayam itthannāmo bhikkhu sañcīkāya kuṭi katthukāmo asāmikam atthuddesaṃ so saṅgham kuṭivatthum o—

16. 12 leaves (ka—kâḥ); 5 lines. Begins: suṇātu me bhante saṅgho | ayam itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi | kammavācam katvā abbhetaḥ.



## 17.

7 palm-leaves (ñā—ñe), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pātimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: uddiṭṭhaṃ kho āyasmanto nidānaṃ (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

## 18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ka-kha* (9 lines; Sakkar. 1192): Text of the *Pātimokkha*.

Begins: namo, etc.

samaccani padipo ca udakaṃ āsanena ca  
uposathassa etāni puppakaraṇaṃ ti vuccati |  
chandhapārisuddhi utukkhānaṃ bhikkhugaṇaṇā ca ovādo  
uposathassa etāni puppakiccaṃ ti vuccati |

At the end of the Bhikkhupātimokkha follows (f. kâḥ) a short passage called in the subscription *Ovādapātimokkha*. It begins: khantī paramaṃ tapo titikkhā | nibbānaṃ paramaṃ vadanti buddhā | na hi ppajjito parūpaghāti. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivāra, the Cūlavagga, etc.

2. f. *khā—ghaṃ* (ka—gau). 9 lines. Sakk. 1192. The *Pātimokkha*, Pāli text with Burmese translation.

Introduction: <sup>1</sup>

desakaṃ pātimokkhassa natvā buddhutthamadhammaṃ  
(buddhaṃ—uttamaṃ—dhammañ ca B.)  
pātimokkham (pāmokkham B.) anavajjānaṃ pātimo-  
kkhagataṃ saṅghaṃ |  
pātimokkhān' ubhinnā tu likkhissaṃ navanissayaṃ  
nātisaṅkhepavittāraṃ atṭhāya mandabuddhinaṃ |  
porāṇā nissayā kāmā yasmā panātisaṅkhepā  
kecātivittakā keci tasmā te mandambuddhinaṃ |

<sup>1</sup> Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.





na sakkâ dhâritum disvâ tam pubbe kâtukâmâya  
satiyâ pi ca cintâya katokâsam alabbhitvâ  
cîram okâsam esanto dâna' okâsam labhitvâna |  
âgatehi vibhaṅge tu sikkhâpadehi tampada  
bhâjanivaṇṇanâh' eva (°nâhi ca B.) gaṇṭhi visodhanihi ca |  
tallekhananayehi ca saṃsanditvâna sâdhukaṃ  
sodhetvâna viruddhañ ca pahâya adhikam padaṃ |  
unakaṃ pakkipitvâna pâyuttânaṃ nayehi ca  
dvihi vâ tihi yuttesu pâṭhesu gayha sâsane |  
sukhuccâraṇapâṭhañ ca katvâ sukhâva'araṇaṃ (°dhâra-  
ṇaṃ B.)

nissayaṃ racayissaṃ tam sam(m)â dhârentu sajjanâ |

The text begins: samajjani ca—padipo ca—âsanena—uda-  
kañ ca—etâni cattâri kammâni—uposathassa—pubbakaraṇaṃ  
ti—vuccati akkhâtâni—chandapârisuddhi utukkhânaṃ—bhi-  
kkhugaṇanâ ca—ovâdo ca—etâni pañca kammâni—uposa-  
thassa—pubbakiceṇ ti—vuccati akkhâtâni.

3-4. The Khuddasikkhâ. See No. 105.

19.

Burmese MS. composed of three different parts. See  
Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters nî—jhû.  
9 lines. Sakk. 1127.

2nd part of the *Kaṅkhâvitaranî* in Pâli (comment. on the  
Pâtimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The  
text begins in the explication of the 3rd Nissaggiya rule;  
the end runs as follows (compare No. 45): Kaṅkhâvitaranîyâ  
Pâtimokkhavaṇṇanâya bhikkhupâtimokkhavaṇṇanâ niṭṭhitâ ||  
paramavisuddhabuddhiviriyapaṭimaṇḍitena silâkarajjavama-  
ddivâdiguṇasamudayasamudaya (*sic*) samuditena sakalasa-  
yasamayantaragahanajjhogahanasamatthena pañâveyyattiya-  
samanâgatena tipîtakapariyattippabhede sâṭhakathe satthu-  
sâsane appaṭihatânâkappabhâvena mahâveyyâkaraṇena kara-  
ṇasampattijanitasamukhaviniggaṭamadhurodânavacanalâvaṇ-  
ṇayuttana yuttavâdinâ vâdivadena mahâkavinâ pabhinnaka-  
patisambhitâparivâre chaḷâbhinâpaṭisambhidâdippabhedagu-  
ṇapatimaṇḍito uttarimanussadhamme suppatiṭṭhitabuddhinam



theravaṃsappadipānaṃ therānaṃ *Mahāvihāravāsinaṃ* ti alaṅkārabhūsitena vipulavisuddhabuddhinā *Buddhaghōsā* ti garuhi gahitanāmaterena katā ayaṃ *Kaṅkhāvitarāṇi* nāma Pāti-mokkhavaṃṇā ti.

2. 59 leaves, signed with the Burmese letters bha—lāh (fol. laṃ is missing). 9 lines.

Fragments of the *Kaṅkhāvitarāṇi* with Burmese Nissaya (sixth volume of the whole work), beginning in the 8. sikkhāp. of the Ovādavagga (Minayeff, p. 13), ending in the 5. sikkhāp. of the Sahadhammikavagga (Min. p. 18). The Pāli text has considerably been altered for the purpose of the Nissaya.

3. Part of the *Khuddasikkhā*, see No. 106.

## 20. (Turnour Coll.)

269 leaves, signed with the Sinhalese letters ka—tho; mostly 9 lines; Sinhalese writing.

The *Dīghanikāya*. The last leaf contains an index of the single Suttas composing this collection. See the titles of the Suttas in Westergaard's Catalogue, p. 21.

## 21.

Burmese MS., see Catalogue of Burmese MSS., No. 3432.

First part ("sīlakkhā") of the *Dīghanikāya*, beginning with the Brahmajālasutta and ending with the Tevijjasutta; Pāli text with the Burmese version of the Mahāthera *Guṇavataṃsaka*. Begins: namo tassa, etc.

namāṃ' ahaṃ pakāsantaṃ nibbuti amataṃ padaṃ  
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |  
mayā katena puñ(ñ)ena suttaṃ sukhāvahena ci (ca?)  
sabbe upaddave hantvā rajissāmi yathābaiaṃ |

I give here the beginning of the first Sutta, putting breaks for the Burmese passages.

bhante Kassapa—idaṃ Brahmajālasuttaṃ—evaṃ iminā ākārena—me mayā—bhagavato—sa(m)mukhā—suttaṃ (words with which Ānanda introduced at the first great convocation the proclamation of this Sutta)—bhante Kassapa—idaṃ Brah-



majâlasuttam—me mayâ—bhagavato—sam(m)ukhâ—evam  
sutam (the same sentence is repeated still twice more)—ekam  
—samayam—bhagavâ—Râjagaham—antarâ ca—Nâlantam  
Nâlantassa—antarâ ca—mahakâ mahantena—bhikkhusan-  
ghena—pañcamattehi—bhikkhusatehi—saddhî—addhâna-  
maggapaṭipanno—hoti.

## 22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahāvagga* (Suttas 14-22) of the *Dighanikāya*, Pāli text with the Burmese Nissaya by *Ariyālaṅkāra*. Begins :

mahâpuṇam namassitvâ mahâkâruṇikam jinam  
pūjayitvâna saddhammam katvâ saṅghaṇ ca añjali |  
yam sīlakkhandhavaggassa adesayi anantaram  
mahāvaggam mahâpañ(ñ)o mahâkâruṇiko jino |  
racissam tassa nissayam |  
nâtisamkhepavitthāram paripuṇṇavinicchayam  
sambuddhasâsanatthāya sotūnam nāṇavaḍḍhanam |

bhante—Kassāpa—idaṃ suttaṃ—me mayâ—bhagavato—  
samukhâ—evam etena âkâraṇena—sutaṃ upalakkhitam—  
ekam—samayam—bhagavâ—Sâvatthiyam—Anâthapiṇḍi-  
kassa—ârâme—kârīto—Jetavane—karerikuṭīkâram—viha-  
rati.

## 23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pâtikavagga* of the *Dighanikāya*; Pāli text with the Burmese version by *Ariyālaṅkāra*. Begins :

vatthuttayam namas(s)itvâ saraṇam sabbapāṇinam  
samâsena raccissāham pâtheyavagganissayam |

bhante Kassapa—idaṃ suttaṃ—bhagavato—santike—evam  
—me mayâ—sutaṃ upalakkhitam—ekam—samayam—bha-  
gavâ—Mamallesu (*sic*)—Anupīyam nāma Mallānam—niggamo  
—atthi—tattha—viharati.

## 24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhī; generally 8 lines; Sinhalese writing.



The *Sumaṅgalavilāsini*, Atthakathā to the *Dighanikāya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, n.s. vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: namo, etc.

karuṇāsitalahadayam paññāpajjotavihatamohatamaham  
sanarāmaralokagurum vande sugatam gativimuttam |  
buddho pi buddhabhāvam bhāvetvā ceva sacchikatvā ca  
yam upagato gatamalam vande tam anuttaram dhammam |  
sugatassa orasānam puttānam mārasenamathanānam  
atthannam pi samūham sirasā vande ariyasāṅgham |  
iti me pasannamatino ratanattayavanditvānāmāyānam puññam  
yam suvihataṭṭāyo hutvā tassānubhāvena |  
dīghassa dīghasuttamkitassa nipunassa āgamavarassa  
buddhānubuddhasamvaṇṇitassa saddhāvahaguṇassa |  
atthappakāsanattham atthakathā ādito vasisatehi  
pañcahi yā saṅgītā ca anusāṅgītā ca pacchāpi |  
Sihalaḍīpam pana ābhatātha vasinā Mahāmahindena  
ṭhapitā Sihalaḍhāsāya dīpavāsinam atthāya |  
anetvāna tato ham Sihalaḍhāsam manoramam bhāsam  
tantinayānucchavikam āronto vigatadosam |  
samayam avilomento therānam theravamṣappadīpānam  
sunipunavinicchayānam Mahāvihārādhivāsānam |  
hitvā punappunāgatam attham attham pakāsayissāmi  
sujanassa ca tuṭṭhattham ciraṭṭhitatthañ ca saddhammassa |  
sīlakathā dhutadhammā kammaṭṭhānāni ceva cari sabbāni  
cariyāvidhānasahito jhānasamāpattivitthāro |  
saddhā ca abhiññāyo paññāsamkalananicchayo ceva  
bandhā (khandhā?) dhātāyatanindriyāni ariyāni ceva cat-  
tāri ||

saccāni paccayākāradesanā suparisuddhanipunanāya  
avimuttan timaggā vipassanā bhāvanā ceva |  
iti pana sabbam yasmā Visuddhimagge mayā suparisuddham  
vuttam

tasmā hi bhīyyo na taṃ idha vicārayissāmi ||  
majjhe Visuddhimaggo esa catunnam pi āgamānam hi  
ṭhatvā pakāsayissam tattha yathābhāsitam attham |



icceva kato tasmâ tam pi gahetvâna saddhi me nâya  
atthakathâya vijânâtha Dîghâgamanissitam atthan ti ||

tattha Dîghâgamo nâma sîlakkhandhavaggo mahâvaggo  
pâṭikavaggo tivaggato tivaggo hotiti suttato catuttimsa-  
suttasangaho | tassa vaggesu sîlakkhandhavaggo âdi suttasu  
brahmajâlam | brahmajâlassâpi | evam me sutan ti âdikaṃ  
âyasmâtâ Ânandena paṭhamamahâsangîtikâle vuttam nidâ-  
nam âdi |

Then follows the account of the first convocation. Con-  
clusion of the whole work :

ettâvatâ ca || âyâcito Sumaṅgalaparivenanivâsinâ thiragu-  
ṇena Dâṭhâsaṅghatheravaṃsatvayenâhaṃ<sup>1</sup> || Dîghâgamassa<sup>2</sup>  
dassabalaguṇagaṇaparidîpaṇassa atthaka thaṃ yaṃ ârabhiṃ<sup>3</sup>  
Sumaṅgalavilâsiniṃ nâma nâmena<sup>4</sup> sâram âdâya ñiṭṭhitâ esâ  
ekâsîtippanâya pâliyâ bhânavârehi || ekûṇasatthimatto Visu-  
ddhimaggo pi bhânavârehi atthappakâsanatthâya âhamânaṃ<sup>5</sup>  
kato yasmâ | tasmâ tena saḥâyaṃ atthakathâbhânavâraṇṇa-  
nâya<sup>6</sup> suparimitaparicchiṇṇaṃ cattâlisaṃ satam<sup>7</sup> hoti<sup>8</sup> | bhâ-  
navârato esa mayaṃ pakâsayantiṃ<sup>9</sup> Mahâvihârâdhivâsinaṃ<sup>10</sup>  
mûlatthakathâsâraṃ âdâya<sup>11</sup> mayâ imaṃ karontena yaṃ  
puññaṃ upacitaṃ tena hotu sabbo sukhî loko ti ||

Various readings of the following MS. : 1) dâdhânâgasam-  
ghaterena theravaṃsanvaye, 2) dîghogamavarassa, 3) ârabhi,  
4) the MS. adds sâhimahathakathâya, 5) âgamânaṃ, 6) °gaṇa-  
nâya, 7) °lîsasakaṃ, 8) the MS. adds sabbavattâlîsâdhikasa-  
taṃ parimânaṃ, 9) evaṃ samayaṃ pakâsayanti, 10) °sinaṃ,  
11) mûlakathakathâvârasamâdâya.

## 25.

Two volumes. The first has 60 leaves signed with the  
Burmese letters ka—nâh ; the second 76 leaves, signed ca—thu  
(the leaf ti is missing) ; 9 lines. Burmese writing.

Third part of the *Sumaṅgalavilâsini*, comprehending the  
commentary on the last 11 Suttas of the *Dighanikâya*. The  
date is Sakraj 1133=A.D. 1772. The end of the MS. is  
followed by 14 blank leaves ; only the first page of the ninth  
contains the fragment of a Pâli text with Burmese version,



beginning :—adhammo ti—sammataṃ—tavoharati dhamma-sammatan ti—idāni—dhammo ti—samataṃ—dhammo ti—vicaranti—*etc.*

## 26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mḷi (one leaf has got the two signatures, ce and cai) ; 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikāya*. The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

## 27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mḷi ; on an average 8–9 lines. Sinhalese writing.

The *Papañcasūdanī*, Aṭṭhakathā of the *Majjhimanikāya*. See Westergaard, Catalogue, p. 24.

## 28.

45 leaves, signed with the Sinhalese letters ka—go ; 9 lines. Sinhalese writing.

The *Sāleyyasutta* (*Majjhimanikāya* 1, 5, 1) ; Pāli text with Sinhalese version and commentary. Subscription : Sāleyya-sūtraartthavyākhyānayayī.

## 29. (Turnour Coll.)

463 leaves, signed with the Sinhalese letters ka—sā (the leaves ḍo, ḍau, ḍām are missing) ; generally 8–9 lines. Sinhalese writing.

The *Āṅguttaranikāya*. See on the division of this collection Westergaard, Catalogue, p. 29.

## 30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dau dām) ; on an average 8–9 lines. Sinhalese writing.



The *Manorathapūraṇī*, Aṭṭhakathā of the *Āṅguttāranikāya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake *Samyuttakanikā*.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the *Sumaṅgalavilāsinī* as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamaṃ 4. °vandanāmayam, savihatantarāyo hutvā. 5. ekadukāḍipatimaṇḍitassa *Āṅguttarāgamavarassa dhammakathikapuṅgavānaṃ vicittapaṭibhānajanassa*. 6. saṅgitā. 7. paṇa, °vāsīnam. 8. apañetvāna, āropento. 9. sunipuṇa°, °vāsānaṃ changed into °vāsīnam. 10. ca dhammassa. Then follows:—

Sāvattippabbutīnaṃ naṅgarāṇaṃ vaṇṇanā kathā heṭṭhā  
Dighassa Majjhimassa ca yā me atthaṃ vadantena |  
vitthārasena sudam vatthūni ca tatha yānī vuttāni  
tesam pi na idha bhīyyo vitthārakathaṃ kathayissāmi |  
suttānaṃ paṇa atthā na vinā vatthūhi ye pakāsayaṇti  
tesam pakāsanatthaṃ vatthūni pi dassayissāmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °ṭṭhāṇāni ceva sabbāni—12 sabbā ca, khandhāyatanindriyāni—13 °nipunā nayā vin°—14 paṇa, tasmā bhīyyo—15 pakāsayissāmi—16 kato yasmā tasmā, me tāya, *Āṅguttaranissitaṃ*.—Then follows: tatha *Āṅguttarāgama nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañcakanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakanipāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato |*

nava suttasahassāni pañca suttasatāni ca  
sattapaññāsa suttāni honti *Āṅguttarāgame |*

## 31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gū and two with ṭhau); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapūraṇī*, nipātas 1–3.



## 32.

21 leaves, signed with the Sinhalese letters ka—khu ;  
8 lines on an average ; Sinhalese writing.

The *Dhammapada*.

## 33.

Burmese manuscript ; see Catalogue of the Burmese MSS.,  
No. 3440.

Part of the *Atthakathā* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.) :  
nicini va pavattānan ti imaṃ dhammadesaṃ sathā Jeta-  
vane viharanto āyasmantaṃ—Rādhaṃ—ārabba—kathesi—  
so—gihikāle—Sāvattiyam—dukkabrahmaṇo—ahosi kira,  
*etc.*—The MS. ends at v. 156.

## 34.

293 leaves, signed with the Burmese letters ka—mu ;  
on an average 10 lines ; Burmese writing. Sakraj 1178=  
A.D. 1817.

*Jātakassa atthavaṇṇanā*, beginning with the dukkanipāta  
(Rājovādajātaka), ending with the pañcanipāta (Kapotajātaka).

## 35.

17 leaves, signed with the European numbers 1–17 ; 8–7  
lines ; Sinhal. writing.

The first six *Jātakas* of the sattanipāta (kukkujāt.—da-  
sannakajāt.), together with the atthavaṇṇanā.

## 36.

65 leaves, signed with the Burmese letters ka—cū (written  
by mistake for eu) ; 9 lines ; Burmese writing. Sakraj  
1153=A.D. 1792.

The *Mahāvessantarajātaka*, the last in the whole collection,  
with the atthavaṇṇanā.

## 37.

26 leaves, signed with the Burmese letters ka—gā ; 9 lines ;  
Burmese writing.

The *Mahājanakajātaka*.





38.

22 leaves, signed with the Burmese letters ka—khau ;  
9–8 lines ; Burmese writing. Sakk. 1152=A.D. 1791.

The *Nemiyajātaka*.

39.

38 leaves, signed with Cambodjan letters jya—tâ (written  
by mistake for tyâ ; the last leaf is not signed ; the signature  
jhyû is omitted).

A *Jātaka*. Subscription : Candakumâjâtakaṇḍa (?) pari-  
puno. Begins : paṇḍabhisīyāsīdubbaṇaṭi. idaṃ satthā Jeta-  
vane viharanto Pañcācāram ārabha kathesi | ekadivasamhi  
bhikkhu, etc.

40.

11 leaves, signed with the numbers 1–4 and 1–7 ; 8 lines ;  
Sinhalese writing.

The first 4 leaves contain the text of the following 6 short  
Suttas :

- 1) nauññātabbasutta.
- 2) jarāmaṇasutta (begins 2, 2).
- 3) attāpiyasutta (2, 7).
- 4) pamādasutta (3, 2).
- 5) appamādasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

41.

6 leaves, the first five being signed with the numbers 1–5 ;  
8–7 lines ; Sinhalese writing.

The text of a Sutta, beginning : ekaṃ samayaṃ bhagavā  
Vesāliyaṃ viharati Ambapālivane tatra kho bhagavā bhikkhū  
āmantesi bhikkhavo ti bhadante ti te bhikkhū bhagavato  
paccassosaṃ bhagavā etad avoca aniccā bhikkhave saṃkhārā  
addhuvā bhikkhave saṃkhārā anassāsikā bh. s.—The text ends  
f. 4, 6 ; the end of the MS. contains explanatory remarks,  
taken probably from the aṭṭhakathā.

139 leaves, signed with the Sinhalese letters ka—jhai (cu is omitted); 8 lines; Sinhalese writing.

*Vimānavatthuvaṇṇanā*, commentary on the *Vimānavatthu* (see Westergaard's *Catal.* p. 65), the sixth part of the *Khuddakanikāya*, by *Ācariyadhammapāla*.

Begins (compare the introduction to the *Paramatthadīpanī*, Westergaard *Cat.* p. 35): *namo, etc.*

mahākārunikaṃ nāthaṃ ñeyyasāgarapāraguṃ  
vande nipuṇagambhīraṃ vicitranaḃadesanaṃ |  
vijjācaraṇasaṃpannā yena nīyyanti lokato  
vande taṃ uttamaṃ dhammaṃ sammāsambuddhapūjitaṃ |  
silādiguṇasaṃpannā t̄hito maggaphalesu yo  
vande 'haṃ ariyasāṅghaṃ taṃ puññakkhettaṃ anuttaraṃ |  
vandanā arahataṃ puññaṃ iti yaṃ ratanattaye  
hatantarāyo sabbattha hutvā 'haṃ tassa tejasā |  
devatāhi kataṃ puññaṃ yaṃ yaṃ purimajātisu  
tassa vimānādiphalaṃ sampattibhedato (*sic*) |  
pucchavasena yā tāsāṃ vissajjanavasena ca  
pavattā desanā kammaphalapaṇṇāṃ kakkhāriṇī |  
*Vimānavatthu* icceva nāmena vasino pure  
yaṃ *Khuddakanikāyasmim* saṅgāyimsu mahesaye |  
tassāsamaṇi ca lambitvā porāṇayakathānayaṃ (porāṇa-  
t̄thak°!)

tattha tattha nidānāni vibhāvento visesato |  
suvisuddhaṃ asaṅkiṇṇaṃ nipunatthavinicchayaṃ  
*Mahāvihāravāsīnaṃ* samayaṃ avilomayaṃ |  
yathābalaṃ karissāmi atthasaṃvaṇṇanaṃ subhaṃ  
sakkaccaṃ bhāsato taṃ me nisāmayatha sādhave taṃ (*sic*) |

I extract from the introduction the following passage about the contents of the *Vimānavatthu* (fol. kā): idam hi *Vimānavatthum* duvidhena pavattaṃ pucchavasena vissajjanavasena ca | tattha vissajjanagāthā tā hivedatāhi bhāsitā pucchāgāthā pana kāci bhagavato bhāsitā kāci Sakkādihi kāci sāva-kehi kāci therehi | tatthāpi yebhuyyena so yese kappā sata-sataṃ sahasādhikaṃ ekaṃ asaṅkheyyaṃ buddhassa bhagavato aggasāvaka bhāvāya puññaṃ sambhāre sambharanto



anukkamena sāvakaṭṭhāmiyo pūretvā chalaḥhiññācatuṭṭhi-  
sambhidādiguṇavisesaparivāraṣṣa sakalassa sāvakaṭṭhāmiññā-  
nassa matthaṭṭhaṃ patto dutiyo aggaṣāvakaṭṭhāne tṭhito iddhi-  
mantosu ca bhagavato etadagge tṭhapito āyasmā *Mahāmoggalla-  
llāno* tena bhāsitaṭṭha bhāsanto (changed into bhāsantā) tena ca  
paṭṭhamam tāva lokahitāya devacārikam carantena devaloke ve  
devatānam pucchanaṣṣena puna tato manussalokam āgantvā  
manussānam puññaphalassa paccakkhakaranaṭṭham pucchā-  
vissajjanam ca ekajjham katvā bhagavato pavedetvā bhikkhū-  
nam bhāsitaṭṭha sakena pucchanaṣṣena devatāhi tassa vissajjana-  
bhāsitaṭṭha pi Mahāmoggallānattherassa bhāsitaṭṭha evam evam bha-  
gavatā therehi devatā pi ca hi ca (*sic*) pucchāṣṣena ca deva-  
tāhi tassā vissajjanaṣṣena tattha tattha bhāsitaṭṭha. pacchā  
dhammavinayam saṅgāyantehi dhammasaṅgāhakehi ekato  
katvā *Vimānavatthu* icceva saṅgaham āropitaṭṭha.

As a sample of these stories I give the Caṇḍālīvimāna with  
the introductory part of the vaṇṇanā (the text of another  
*Vimānavatthu* without the introduction of the commentary  
has been printed by Minayeff, Pāli grammar, pp. xix-xxiv  
of the Russian ed.).

Fol. khah' : *caṇḍālī van(da) pādānīti caṇḍālīvimānam kā up-  
patti | bhagavā Rājagahe viharante paccusavelāyam buddhā-  
ciṇṇam mahākaruṇāsamāpatti samāpajjitvā vutṭhāya lokam  
olokento addasa tasmim yeva naṅgare caṇḍālāvāte santim  
ekam mahallikam caṇḍalim khīṇāyukam nirayaṣṣavattanikam  
c' assā kammam upaṭṭhitam mahākaruṇāyā samussāhitamā-  
naso saggasaṣṣavattaniyam kammam kāretvā ten' assā niray-  
uppattim nisedhetvā sagge patitṭhāpessāmi cintetvā bhikkhu-  
saṅghena saddhim Rājagaham piṇḍāya pāvīsi ti tena ca sama-  
yena sā caṇḍālī daṇḍam olubbha nagarato nikkhanti bhaga-  
vantam āgacchantam disvā abhimukhī hutvā aṭṭhāsi bhagavā  
pi tassāgamanam nivārento viya pureto aṭṭhāsi atthāyasmā  
*Mahāmoggallāno* satthu cittaṃ ūatvā tassā ca āyuparikkhaya  
bhagavato vandanam niyojento |*

caṇḍālī vanda pādāni Gotamassa yasassino  
tam eva anukampāya aṭṭhāsi isisuttamo |  
abhippasādehi manam arahantamhi tādino  
khippam pañjalikā vanda parittam tava jīvikam |

coditā bhāvitatte sarīrantimadhārinā  
 caṇḍālī vandi pādāni Gotamassa yasassino |  
 tam ena avadhibhāviṃ caṇḍāliṃ pañjalīthitaṃ  
 namassamānaṃ sambuddhaṃ andhakāre pabhaṃkaraṃ |  
 khīṇāsavaṃ vigatarañjaṃ atejaṃ ekaṃ araññaṃhi maho  
 nisinnaṃ  
 deviddhipattā upasaṃkamitvā vandāmi taṃ vira mahā-  
 nubhāvā |  
 suvaṇṇavaṇṇā jalitā mahāyasā vimānaṃ oruyha aneka-  
 cittā  
 parivāritā accharāsaṅgaṇona kā tvam subhe devate  
 vandase mhaṃ |  
 ahaṃ bhante caṇḍālī kāyavīreṇa pesitā  
 vandiṃ arahato pāde Gotamassa yasassino |  
 sāhaṃ vanditvā pādāni cutā caṇḍālayoniyo  
 vimāna sabbato bhattaṃ uppannamhi nandane |  
 acharānaṃ satasahassaṃ purakkhatvāna tiṭṭhati  
 tasāhaṃ pavarā seṭṭhā vaṇṇena sasāyukā |  
 pahutakalyānā sampajānā patissatā  
 muniṃ kārūnikaṃ loke tamam bhanteva vanditvātum  
 āgatā |  
 idaṃ vatvāna caṇḍālī kataṃṇū katavedini  
 vanditvā arahato pāde tatthevantaradhāyati ||

*Various readings.* The commentary : C., the Burmese MS., n. 1, 16 e : B.

1. caṇḍālī B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.—2. tādine B.—jīvitaṃ C., jīvitaṃ B.—3. moditā bhāvitattena C., cotitā bhāvitattena B.—<sup>o</sup>dhārinā C. B.—4. enaṃ C., enaṃ B.—avadhī gāvī C., avadhī gāvī B.—pañjaliṃ C., añjali B.—5. vitarajam anejaṃ B.—raho nis<sup>o</sup> C. B.—vīra C.—6. āruyha C.—ganena C, gaṇena B.—mamanti C, mamaṃ B.—7. bhaddante B.—tassā therena B, tayā vīreṇa C.—8. <sup>o</sup>yoniya C. B.—vimānaṃ sabbato bhaddaṃ C. B.—upasaṃnamhi B.—9. acchārānaṃ satasahassā purakkhitvā maṃ tiṭṭhanti B.—tāsāhaṃ C. B.—yasasāvutā C, yasassāyunā B.—10. pahūta-kalyānasampajānapatissatā C., bahutakatakalyānā sampajānā



patissutā B.—tam bhante vanditum âgatā C.B.—11. vandetvā  
B.—antaradhâyathâ ti C.

43.

89 leaves, signed with the Sinhalese letters ka—ḍi (leaf ñai is missing); 8 lines; Sinhalese writing.

*Petavattuvaṇṇanā* (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the Vimānavattuvaṇṇanā (2 °sammaṇṇam, tam anuttaram, 3 °sammaṇṇo; 'ham is omitted, 4 vandanaṃ janitaṃ puññaṃ, 5 petehi ca kataṃ kammaṃ yaṃ yaṃ purimajâtisu petabhāvāvahattaṃ tehi phalabhedato, 6 pakāsayanti buddhānaṃ desanāyā visesato samvegajananī kammaphalaṃ paccakkhakarini, 7 Petavattū ti nāmena supariññātavattukā yaṃ, etc., mahesayo, 8 tassākammāvā-lambitvā porāṇaṭṭhakathānayaṃ, 10 sakkaccabhāsato).

Conclusion :

ye te petesu nibbattā sabbadukkaṭṭakārino  
yehi kammehi tesan taṃ pāpakaṃ kaṭukapphalaṃ |  
paccakkhato vibhāventi pucchāvissajjanehi vā  
desanānīyameneva sattasaṃvega vaḍḍhati |  
yaṃ kathāvatthukusalā supariññātavattukā  
*Petavattū* ti nāmena saṃgāyimsu mahesayo |  
tassatthaṃ pakāsetuṃ porāṇaṭṭhakathānayaṃ  
nissāya yā samāraddhā atthasaṃvaṇṇanā mayā |  
yā tattha paramatthānaṃ tattha tattha yathārahaṃ  
pakāsanā *Paramatthadīpanī* nāma nāmato |  
sampaṭṭā pariniṭṭhānaṃ anākulavinicchayo  
sapaṇṇārasamattāya pāḷiyo bhānavārato |  
iti taṃ saṃkhārontena yaṃ taṃ adhigataṃ mayā  
puññaṃ assānubhāvena lokanāthassa sāsanaṃ |  
ogāhetvā visuddhā ca silādīpaṭṭipattiyā  
sabbe pi dehino hontu vimuttirasabhāgino | etc.

*Vadattitthavīhāravāsīnā* muṇivarayatinā bhadantena *Ācari-*  
*yadhammapālena* katā *Petavattusaṃvaṇṇanā* samattā ti.

It is evident that the commentary on the Theragāthā de-



scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimānavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS. :  
Khentupamāpetavatthuvaṇṇanā (ends f. ki')—Sūkarap. (kī)—  
Pūtimukhap. (ku)—Piṭṭhadhītalikap. (kū)—Tirokuḍḍap. (klī)  
—Pañcaputtakhādakap. (klī)—Sattaputtakhādakap. (ke')—  
Goṇap. (ko)—Mahāpesakārap. (kau)—Khalātiyap. (kaḥ')—  
Nāgap. (khi)—Uraṃgajātakavatthuv. (khu)—Samsāramoca-  
kap. (khṛī)—Sāriputtattherassa mātu p. (khḷī)—Mattāp. (khai')  
—Nandāp. (kho)—Caṇḍakuṇḍalip. (kho')—Kaṇhap. (khām')  
—Dhanapālap. (ga)—Cūlasetṭhip. (gi)—Aṅkurap. (gai')—  
Uttaramātu p. (gau)—Suttap. (gaḥ)—Kaṇṇamuṇḍap. (ghi)  
—Ubbarip. (ghu')—Abhijjhamānap. (ghṛī')—Sānuvāsip.  
(ghe')—Rathākārap. (gho)—Bhusap. (ghau)—Kumārap.  
(ghaḥ)—Serinip. (ṇa)—Migaluddap. (ṇā)—Dutiyaluddap.  
(ṇā')—Kūṭaviniṇchayikap. (ṇī')—Dhātuvivaṇṇap. (ṇī')<sup>1</sup>—  
Nandikap. (ṇām')—Revatip. (ṇām')—Ucchup. (ca')—Kumā-  
rap. (cā)—Rājaputtap. (ci')—Gūthakhādakap. (cī)—Gaṇap.  
(cī')—Pāṭaliputtap. (cu')—Ambap. (cū')—Akkhadurakkhap.  
(cṛī)—Bhogasamharap. (cṛī')—Setṭhiputtap. (cṛī')—Setṭhi-  
kūṭasahassap. (cḷī').

## 44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

*Suttasaṅgaha*. The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version) :

suttaṃ suttaṃ munindāhaṃ (ahaṃ—munindaṅ ca B.) suttā-  
saṅgahapāliya  
ane-kavoraka (°vorikaṃ B.) atthaṃ dīpento desakehi ca |  
vanditvā yācito nāthaṃ dhammādīpakabhikkhunaṃ  
manam udāharaṃ netvā dīpessaṃ appakaṃ ida |

<sup>1</sup> Here are to be inserted : Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. ṇai.



âdippâyaṃ (adh° B.) manorammaṃ sundharaṃ (sund° B.)  
mana tosaṃ  
pitivivaddhanaṃ dîpaṃ saccânaṃ dassakaṃ mudu |  
sakkaccaṃ taṃ sunantu ve dhammadîpakatherava  
ayañ ca me jane tosaṃ desetânaṃ hi tediya (bhediyya B.) |

The work is a large anthology made from the Suttas, Vimânavatthus, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

## 45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462. Sakk. 1186=A.D. 1825.

*Athasâlini*, *Aṭṭhakathâ* on the *Dhammasaṅgani*, Pâli and Burmese. The very corrupt subscription runs thus (compare No. 19) :—

paramavisuddhasaddhâviriyapaṭipañḍitena silavâcârājjava-  
maddavâdiguṇasamudayasamuditena sakasamayasamayanta-  
ragahaṇasamatthena paññaveyyattiyyasamannâgatena tipiṭa-  
kappariyattippabhede sâṭhakathe satthu sâsane appaṭitañata-  
ñāṇappabhâvena mahâveyyâkaraṇena karaṇasampattijanitasu-  
khaniggatamadhurodânavacaninelâvaṇṇayuttana yuttamut-  
thavâdi vâdivarena mahâkavinâ mahâtherena pabhinnaṃ-  
paṭisambhidâparivâre chalâbhiññâdiguṇapaṭimaṇḍitena uttari-  
manussadhamme suppatīṭhitabuddhīnaṃ theravaṃsappadī-  
pānaṃ *Mahāvihāravāsinaṃ* therānaṃ vaṃsālaṅkārahūtena  
vipālavisuddhabuddhinā *Buddhaghosa* ti guruhi gahitanāma-  
teyyena mahâtherena *Athasâlini* nāma ayaṃ Dhammasaṅga-  
haṭhakathâ katâ yāvayattakaṃ kâlaṃ visuddhacittassa tâdīno  
lokajēṭhassa mahesino buddho ti nāmaṃ pi lokamhi tiṭṭhāti  
tāvātattakakālaṃ ayaṃ Dhammasaṅgahaṭhakathâ lokasmiṃ  
lokaniddharaṇesinaṃ kulaputtānaṃ pañāsuddhiyā nayaṃ  
dassenti tiṭṭhatu. *Athasâlini nāma samattā*.

Kusannâmassa nagarassa purattimapadesake  
sâsanarūḷhabhūtaṃ aḍḍhayaḷjanamāṇake |  
Nerativhayagāmassa pacchimaṃ ṣanissite  
uttarasmī disābhāge ṭhāne pañcadhanussate |

gamanâgamanasampanne *Mañiratananâmake*  
 alaye puñanippatte santâsane tibhummake |  
 bahuggaṇavâcakena atigambhirabuddhinâ  
 âdimh' ariyasaddena *Alaṅkârâ* ti nâminâ |  
 mahâtherena yuttana âhâpetvâna sabbaso  
 sâdhakâna (sâvakânaṃ, the repetition with the Burmese  
 version) vâcanañ ca antarâ antarakkhaṇe |  
 ekâdikam̐ sattatiñ ca dvisataṃ dvisahassakam̐ (dvisatasa-  
 hassakañ ca, the repetition)  
 vasasañjhânaṃ (vassasañjhâ nâma, the repetition) vasena  
 sampatte jinasâsane |  
*rajiko* nissayo ayam̐ Aṭṭhasâlininâmako  
 munisâsanañ ca buddhiyâ—caravato<sup>1</sup>  
 yathâ anantarâyena nitṭhito nissayo ayam̐  
 hontv ânantarâyenevaṃ sukhiṇo sabbapaṇino | *etc.*

The work begins :

namo *etc.* | kâmvâvacarakusalaṃ — dassetvâ — idâni — rūpâ-  
 vacarakusalaṃ — dassetuṃ — katame dhammâ kusalâ tiâdi  
 vacanaṃ—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120 = A.D. 1759.

The Pâli text of the *Vibhaṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order : jhâḥ—cha, gha—câḥ, ṭhaḥ—ṭa, nâ—ñâḥ, ḍa—ḍu, ḍha, ḍâḥ—ḍû, ḍhâ—ḍhaḥ, ṇa—bhâḥ (tâḥ is placed between tâ and ti), mai—ma, mo—mâḥ, ya—lu, sâḥ—va, lâḥ—lû, ka, khâḥ, ḷâḥ—ḷa, aû—aa, aṃ—ae, haṃ—ha, kya—ghyaṃ. Then follow 36 leaves (ka—gâḥ) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451. Sakk. 1189 = A.D. 1828.

<sup>1</sup> From this line only these words are extant intermixed with the Burmese version.





*Commentary on the Vibhaṅga*, Pāli and Burmese, called by the author in the introduction, aṭṭhavaṇṇanā porāṇaṭṭhaka-thānayā. I quote the following stanzas from the introduction (compare No. 105):

viñātu 'ttho na sakkā hi sante pi pubbanissaye  
sukhena mandapaññehi racayayissām' ahaṃ navam |  
nātisaṅkhepavithhāraṃ nissayaṃ mativaḍḍhakam  
sikkhākāmena yatina yācito Candamañcunā |

After the introduction the commentary begins (f. ko'-kau):  
pañca kkhandhā | rūpakkhandho | pa | suttantabhājanīyaṃ  
nāma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the *Yamaka*. The Pāli text is given only in very deficient extracts and quotations. Each *Yamaka* forms a volume, excepting the *Āyatana* and *Dhātuyamakas*, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mātikanāyatvai* (Burmese treatise with few Pāli quotations), the second *Dhātukathānayatvai*, being a Pāli-Burmese Nissaya of the third volume of the *Abhidhamma-piṭaka*.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the *Saccayamaka*, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140=A.D. 1779. The manuscript contains two works:

1. fol. ka-kham (the letter khe has been put twice): the *Abhidhammatthasaṅgaha*. Subscription: *Anuruddhācariyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ samatthaṃ niṭhitaṃ*.

Chapters (pariccheda) of this treatise:

f. kī cittasaṅgahavibhāga—f. ke cetasikaṅga(ha)vibhāga



f. ko pakinṇakasaṅga(ha)vibhāga—f. kaṃ' vidhisāṅgahavibhāga—f. khā' vidhimuttasaṅgahavibhāga (“niṭhito ca Abhidhammatthasaṅgahe sabbathā pi cittacetāsikasaṅgahavibhāgo”)—f. khī rūpasāṅgahavibhāga—f. khe 2 samuccaya-sāṅgahavibhāga—f. khai paccaya-sāṅgahavibhāga—f. khaṃ kammaṭhānasāṅgahavibhāga.

2. fol. gu-chu. The *Dhātukathā*, third part of the Abhidhammapiṭaka.

51.

The fourth part of No. 55, fol. chū-jha. Sakk. 1168.  
The *Abhidhammatthasaṅgaha*.

52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.  
The *Abhidhammatthasaṅgaha* with Burmese Nissaya by  
*Aggadhammālaṅkāra*.

53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504.  
Sak. 1149 = A.D. 1788.

The *Abhidhammavibhāvanī*, commentary on the *Abhidhammatthasaṅgaha*, by *Sumaṅgalācariya*; text with Burmese Nissaya by *Ariyālaṅkāra*.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhā (No. 105). The introduction ends :

*Sumaṅgalācarirena Abhidhammavibhāvanī*  
ṭikā yā racitā tassā sante pi pubbanissaye |  
mandapaṇehi sotūhi na sakk' atto hi jānitu  
paramattañukāmehi bhikkhūhi abhiyācito |  
nātisāṅkhepavittāraṃ racissaṃ (navanissayaṃ)  
jinasāsanavaḍḍhattaṃ paripuṇṇavinicchayaṃ |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccāyana's* grammar :



namo *etc.*

jitamârâtikaṃ buddhaṃ dhammaṃ mohavidhaṃsakam  
vanditvâ uttamaṃ saṅghaṃ *Kañcâyanañ* ca vaṇṇitaṃ |  
*Kañcâyana*ssa bheda'haṃ sabbayogaṃ yathârahaṃ  
sotujanânaṃ atthâya pavakkhâmi samâsato |  
kasikammâdinâ byâpârena dippati yo pitâ  
iti Kaccassa putto *thu* tassa Kaccâyano mato |  
teneva katasattam pi Kaccâyanaṃ ti ñâyati  
Kaccâyana<sup>s</sup>' idam sattaṃ timinâ vacanatthato | *etc.*

The second of these leaves contains the beginning of the fourth part of the Kammavâcâ collection (namo *etc.* suṇātu me bhante saṅho idam saṅghassa kathinadussaṃ uppannaṃ *etc.*).

54.

Manuscript in Burmese writing; see Catal. of the Burmese MSS., No. 3499.

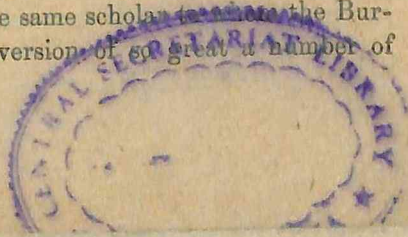
1. The *Saṅkhepavaṇṇanâ*, commentary on the Abhidhammatthasaṅgha by *Saddhammajotipâla*; Pâli text. Begins:

namo *etc.* |  
tikkhattuṃ pattalaṅko yo patiṭhapesi sâsanam  
vanditvâ lokanâthaṃ taṃ dhammaṃ saṅghan ca pûjitaṃ |  
âgatâgamasatthena cando va sarad' ampare  
pâkaṭen' idha dipamhi Mahâvijayabâhunâ |  
ukkuṭikaṃ nisîditvâ sâsanatthâbhikaṅkhinâ  
yâcito 'haṃ karissâmi Saṅkhepapadavaṇṇanam |  
porâṇehi katâ 'nekâ santi yâ pana vaṇṇanâ  
etâ velâdigabbhesu ajotacandavûpamâ |  
tasmâ khajjatantupamaṃ karissaṃ kiñci vaṇṇanam  
taṃ sâdhavo nisâmetha sâsanassa subuddhiyâ ti |

tattha padavaṇṇanan ti | sambandho padavibhâgo | pada-  
cintâ padattho |

The work follows the division of the Abhidhammatthasaṅgha into 9 paricchedas.

2. The same work, the Pâli text together with a Burmese Nissaya by *Ariyâlanâkâra*, the same scholar, the Burmese are indebted for the version of so great a number of important Pâli works.





## II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with nāi, the second being a repetition of the first; two leaves are signed cī; the signatures cū and jāḥ are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrāj 1168 = A.D. 1807.

1. fol. ka-cī 2, *Kaccāyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174):

*mahataṃ mahā tulyādhikaraṇe pade ||*

tesaṃ mahantasaddānaṃ mahā ādesā (*corr.* ādeso) hoti tulyādhikaraṇe pade. mahanto ca so puriso cā ti mahāriso (*sic*). mahantī ca sā devi cā ti mahādevi. mahantañ ca taṃ balañ cā ti mahāphalaṃ. mahanto ca so nāgo cā ti mahānāgo. manto (*sic*) ca so yaso cā ti mahāyaso. mahantañ ca taṃ padupavanañ (*sic*) cā ti mahāpadumavanaṃ. mahantī ca sā nadī cā ti mahānadī. mahanto ca so maṇi cā ti mahāmaṇi. mahanto ca so gahapatiko cā ti mahāgahatiko. mahantañ ca ta dhanañ cā ti mahādhanam. mahanto ca so puṇo cā ti mahāpuṇo. bahuvacanaggahaṇena kvaci mahantasaddassa mahā ādeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ cā ti mahabbalaṃ. mahantañ ca taṃ phalañ cā ti mahappalaṃ. mahantañ ca taṃ dhanañ cā ti mahaddhanam. mahatañ ca taṃ bhayañ cā ti mahabbhayaṃ ||

*itthiyaṃ bhāsitaṃ pumā va ce ||*

itthiyaṃ tulyādhikaraṇe pade ca bhāsitaṃ pumā va datṭhabbā. dighā jaṅghā yassa so 'yan ti dighajaṅgho. kalyāṇā bhariyā yassa so 'yan ti kalyāṇabhariyo. bahutā puṇā (*corr.* paṇā) yassa so 'yan ti bahupaṇo. bhāsitaṃ pumeti kim



attham. brahmaṇabandhu ca sâ bhariyâ ceti (corr. ceti)  
brahmaṇabandhubhariyâ ||

2. fol. cu-câh. The text of Kaccâyana without the scholia.

3. fol. cha-chu. Appendix to the grammar, Pâli and Burmese, called in Burmese *vibhas svay*; the Pâli text begins: parassamañâpayoge—lingatthe paṭhamâ—âlapane ca.

4. fol. chû-jha. *Abhidhammatthasaṅgaha*, see n. 51.

## 56.

36 leaves (ka-gaḥ); 5 lines; Cambodjan writing.

*Kaccâyana's* grammar, text of the Suttas, ending with the end of the Kârakakappa. Each Sutta is followed by a Siamese translation or paraphrase.

## 57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

*Sirimâlâcâ*, *Kaccâyana's* grammar with Burmese translation and explanations.

## 58.

Burmese MS., containing the Sandhikappa, Samâsakappa, Taddhitakappa, Âkhyâtakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

## 59.

Burmese MS., containing the Nâmakappa, Kârakappa and Uṇâdikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

## 60.

Burmese MS., containing the Taddhitakappa, Kârakak., Samâsak., Âkhyâtak., Kitak. and Uṇâdikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

## 61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samâsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.



I subjoin some ślokas referring to the author and the history of the work.

Śloka at the end of the Nāmakappa :

ādo yo *Aggadhammo* 'tha *Alaṅkāro* ti vissuto  
tena uddhāritam rūpaṃ imaṃ sikkhantu sādhave ti |

Śloka at the beginning of the Samāsakappa :

vanditvā varapañño yo bodhesi janataṃ bahuṃ  
taṃ racissaṃ samāsenā samāsaṃ sattharūpakam |

Ślokas at the end of the Uṇādikappa :

ādimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto  
tisāsanamhi ālokabhūtatthā (var. read. °attā) cihanam  
tathā |

yo thero jinacakkamhi dhāreti sāsanaṃ sadā  
tena uddhāritaṃ sādhuṃ rūpaṃ unādino paraṃ |  
may' uddhāritarūpaṃ pi sikkhantu sajjanā sadā  
mettācittena saṃyuttā maṃ pi maññantu sabbadā |

The Pāli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks) :

*attho akkharasañāto* || attho—akkharasañāto—hoti— | *sut* ||  
akkharavibhattiyaṃ — sati — atthassa—dunniyathā — vā —  
atthassa—dunnayathā—hi yasmā—hoti—tasmā—vā—tasmā  
—vacanānaṃ — sabbo— attho—vā—sabbavacanānaṃ—attho  
—akkharehi — saññāyate — tasmā — suttantesu suttantānaṃ  
—bahupakāraṃ — akkharakosallaṃ — paṭhamaṃ — sampāde-  
tabbaṃ—hoti— | *vutti* ||

62.

Burmese MS., in two volumes, see *Burm. Catal.*, Nos. 3443, 3444. *Dakkhiṇāvan nissya* of *Kaccāyana's* grammar.

Introduction to the Sandhikappa :

dhammissaraṃ namassitvā buddhaṃ kilesachinditaṃ  
dhammaṃ ariyaśaṅhañ ca niraṅgaṇaṃ gaṇuttamaṃ |  
*Kaccāyanaṃ* mahātheraṃ tathāgatena vaṇṇitaṃ  
mahāpaññaṃ namitvāna sāvakesu ca pākaṭaṃ  
dhajūpamaṃ guṇādhāraṃ mahitalesu pākaṭaṃ |

paṭhamāriyalāṅkāraṃ piṭakaṇṇavapāraguṃ  
 sabbesaṃ hita(m) dhārentaṃ sutabuddhañ ca me guruṃ |  
 itare guravo cāpi pāragû piṭakattaye  
 namāmi sirasā dhīre visi(t)thesu ca pākāṭe |  
 evaṃ nipaccakārassa antarāye asesato  
 ānubhāvena sosetvā yathā atthaṃ samijjatu (*sic*) |  
 pubbācariyasīhehi racitā santi nissayā  
 yudhasotujanā yattha lina-rūpan ti vuccare  
 tattha rūpaṃ vimamsitvā nyāsā-dianurūpato |  
 sotujanānam atthāya uddharitvā va sādhu-kaṃ  
 nissayaṃ sandhikappassa yudhasotubudhāvahaṃ |  
 pubbācariyasīhānaṃ ahaṃ nissayasādhu-kaṃ  
 paṭhamāriyalāṅkāramahātherassa nissayaṃ  
 sādhu-kañ cupanissāya catuttho 'riyā-lāṅkāro  
 nātivitthārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-  
 laṃ ?) |

Ślokas at the end of the work :

Setibhissararājassa natthena (nattena !) dhammarājinā  
 kārīte sovaṇṇāvāse *Dakkhiṇḍvan* ti nāmake |  
 catutthāriyā-lāṅkāratherena kārītaṃ imaṃ  
 nā-tisaṅkhepavitthāra (var. read. °re) atthi rūpa samāhi-  
 taṃ |  
 ayaṃ gandho ciraṃ kālaṃ yāva tiṭṭhatu sāsana (sic)  
 sikkhantā sajjanā gandhaṃ pādaṃ labbhā tat' uttari |  
 tiāgame adhibbāyaṃ (°ppāyaṃ ?) viñāpetvāna sādhu-kaṃ  
 dhārentu jinacakkaṃ va piṭakaṇṇavapāragû |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasañāto || attho—akkharasañāto— | akkharavi-  
 pattiyaṃ — sati — atthassa — dunnayatā — hi yasmā — hoti —  
 tasmā — sabbavacanānaṃ — attho — akkharehi — sañāyate —  
 yasmā — akkharakosallaṃ — suttantesu — bahupakāraṃ — . A  
 Burmese exposition with numerous Pāli quotations follows.

with the Samāsakappa. The introduction of this Kappa begins: evaṃ nānāyavicitraṃ *Madhuratthavinissayakattukammādi-atthavivoccapakāsakaṃ kārakakappaṃ dassetvā idāni tadantaram* līgatthalapanagajjitaṃ (*sic*) sattavidhaṃ vāccapakāsakaṃ samāsakappaṃ dassetuṃ nāmānaṃ samāso yuttattho tiādi ārajjam (āraddham!) *etc.*

First Sutta: *nāmānaṃ samāso yuttattho | sut* — — tesam nāmānaṃ—yo yuttattho yo padatthasamuddāyo (*sic*) so padatthasamuddāyo samāsasañ(ñ) o hoti—yāni pañcapakārāni nāmānisanti ācariyena payujjamānaṃ padattā tesam nāmānaṃ yo yuttatto padasamuddāyo — so padasamuddāyo samāsasañ(ñ) o hoti—katinnassa—dussa—katinnadussaṃ nāma, *etc.*

64.

139 leaves, 9-7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccāyana's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: vibhat(t)yantapadavibhāgavasena ekūnavīsati padā ayaṃ gāthā-; then follows an explanation of the single words of this sentence: vibhajjati vibhatti, *etc.*; then the conclusion of the imperfect period: paṇḍitehi veditabbo (*sic*), and an explanation of paṇḍitehi and veditabbā.

Beginning of the single books: Sandhikappa f. kḷi', Nāmak. f. khī', Kārakakappa is missing, Samāsak. f. ghau', Taddhitak. f. ṇaḥ, Ākhyātak. f. ce', Kibbidhānak. f. jā', Uṇādikappa is missing.

65.

28 leaves, signed with the Burmese letters ka—gī; 9 lines; Burmese writing.

The *Kaccāyanabhedatīkā*. Subscription: iti accuḷāracchānandaviriyapañāsamannāgatena Ariyalāṅkā ti garuhi viditānāmatherena bhikkhunā vicarito (*sic*) Sārattavikāsinināmā'ya(m) gandho *Kaccāyanabhedatīkā* niṭṭhitā.

The work begins: namo *etc.* |





jino jayakaraṃ dhammaṃ sañcayanto jayākare  
jivā paraṃ jināpesi so me detu jayañ jino |  
yo munindindasaddhammaṃ sitābhāpu idehinam  
makam piṇeti jantunam so sampinetu me manam | *etc.*

66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first kham, the second gū. 9 lines, Burmese writing.

fol. kham contains the beginning of *Kaccāyana's* Kārakakappa, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhū icc etassa dhā(tussa).

fol. gū begins in the scholion on Sutta 44 of the same Kappa at the words: (payo)ge adhikaissaravacane, and contains the rest of the book.

67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from nai to cu; 8 lines; Burmese writing.

Contains *Kaccāyana's* Ākhyātakappa with the scholia.

68.

8 leaves, signed with the Burmese letters from ka to kai; 8–10 lines, Burmese writing.

Contains *Kaccāyana's* Kitakappa with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vākhoñ, Sakkarāj 1176 (= A.D. 1817).

At the end of the book the following śloka is subjoined :

Kaccāyanapakaraṇe sandhi nāmañ ca kārakaṃ  
samāso taddhit(ā)khyāto kittakañ ca unḥādikaṃ |  
sandhimhi ekapaññāsaṃ nāmamhi dve satam bhava  
kārake pañcatālisam samāse atthavisañ ca |  
dvāsatthi taddhite matam atthārāsa satākhyāte  
kite satam satam bhava unḥādikaṃ ca pañ(ñ)āsam |



69.

10 leaves, signed with the Burmese letters ka—kau. 8-7 lines. Burmese writing.

Contains *Kaccāyana's* Uṇādikappa with the scholia. The date is the ninth day of the increasing moon in the month Vākhoṅ, Sakkarāj 1176 (=A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

70.

43 leaves, signed with the Sinhalese letters ka—ge; 7-10 lines; Sinhalese writing.

Contains the *Rūpasiddhi*, Buddhappiya's well-known grammatical work, based on Kaccāyana. See Turnour's *Mahāv.* xxvi., d'Alwis Catalogue 179. The work begins :

visuddhasaddhammasahassadīdhitim subuddhasambodhisu-  
gandharoditam (*sic*)

tibuddhakhettekadvākaram jīṇam saddhammasaṅgham si-  
rasābhivaṇḍiya |

*Kaccāyanam* cācariyam namitvā nissāya Kaccāyanavaṇṇa-  
nādim

bālappabodhattham ujum karissam vyattam sukaṇḍam pa-  
darūpasiddhim |

*attho akkharasaññāto. yo koci lokiyalokuttarādibhedo vacana-  
ttho so sabbo akkhareheva saññāyate. akkharāpādayo ekacattā-  
līsam. te ca kho jinavacanānurūpā akārādayo niggahitāntā  
ekacattālīsamattā vaṇṇā paccakam akkharā nāma honti. tam  
yathā. a ā i ī etc.*

For an example of the manner in which the arrangement of Kaccāyana's work is modified in the *Rūpasiddhi*, I choose the beginning of the *Samāsakappa* :

*nāmānam samāso yuttattho* (Kacc. 4, 1). *tesam nāmānam  
payajjamānāpadatthānam* (*sic*) *yo yuttattho so samāsasañño  
hoti. tesam vibhattiyo lopā ca* (K. 4, 2). *tesam yuttatthānam  
samāsānam taddhitāyādippaccayānam ca vibhattiyo lapanīyā  
honti. pakati cassa sarantassa* (K. 4, 3). *luttāsu vibhatti* (*sic*)



sarantassa assa yuttatthabbutassa tividhassa līngassa pakati-  
bhāvo hoti. taddhitasamāsakitakā nāmaṃ vātavetūndisu ca  
(K. 7, 4, 12). taddhitantā kitakantā samāsā ca nāmam iva  
daṭṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so na-  
pumsakaliṅgo (K. 4, 5). so avyayibhāvaśamāso napumsaki-  
liṅgo va daṭṭhabbo ti napumsakaliṅgattam. aṃ vibhattinam  
akārantayihāvo (sic) (K. 4, 26). etc.

The work is divided into the following chapters: Sandhi-  
kaṇḍa, Nāmakaṇḍa (begins f. kû), Samāsakaṇḍa (f. khâ'),  
Taddhitakaṇḍa (f. khî), Ākhyātakaṇḍa (f. khau'), Kitakaṇḍa  
(f. gî').

The Kârakakaṇḍa is missing, as in the commentary No. 64  
(d'Alwis, l. l. 182 enumerates Kâraka among the chapters of  
the Rûpasiddhi). Nor are the concluding stanzas quoted by  
Turnour and d'Alwis l. l. extant in this MS.

## 71 (Turnour).

MS. composed of three parts. The first consists of 27  
leaves, signed with the Sinhalese letters ka—khe, preceded  
by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bâlâvatâra*.

For the second and third part of this MS., containing the  
*Abhidhânappadîpikâ* and a Pâli-Sinhalese vocabulary, see  
Nos. 83 and 90.

## 72.

23 leaves, signed with the Sinhalese letters ka—khri,  
followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bâlâvatâra*, incomplete; the Kâraka is missing.

## 73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—câ. 9 lines.  
Sinhalese writing.

*Bâlâvatâra sannê*, the Pâli text with Sinhalese translation  
and commentary.

Begins: namo, etc.



buddhan tidhābhivanditvā buddhambujavilocanaṃ  
Bālāvatāraṃ bhāsissam bālānaṃ buddhivuddhiyā |

Buddham abhivanditvā Bālāvatāraṃ bhāsissam yanumehi  
kriyākarakapadasambandhayi.

74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7–6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

*Saddalakkhaṇa*, grammar composed by *Moggallāyana*.

Begins :

siddham iddhagunaṃ sādhu namassitvā tathāgataṃ  
saddhammasaṅghaṃ bhāsissam Māgadham *Saddalakkh-*  
*anaṃ* |

aādayo ti tālisa vaṇṇā | dasādo sarā | dve dve savaṇṇā |

The chapters are : saññādikaṇḍo paṭhamo (ends f. kâ'), syādik. dutiyo (kî'), samāsak. tatiyo (kṛî'), ṇādik. catuttho (kû), khādik. pañcamo (kḷî), tyādik. chaṭṭho (ke').

The sequence of the suttas is disturbed at several points in the samāsak., ṇādik. and khādik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on *Moggallāyana*'s system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the *Saddalakkhaṇa* in the following few words :

fol. kâ : saro lopo sare pare kvaci | na dve vâ | yuvaṇṇā-  
nam e o luttā | yvāsare | eonaṃ | gossāvamb (*sic*) (see Pāṇini  
6, 1, 123).

75.

130 leaves, signed with the Sinhalese letters ka—jhî (the same leaf has got the two numbers nṛi nṛi, the following nḷi and nḷi), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based



on the system of Moggallâyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas :

câgavikkamasaddhânusampannaguṇasâlino  
*Parakkamanarindassa Sîhaḷindassa dhîmato |*  
atrajenâ 'nujânatena (should be 'nujâtena?) bhûpâlaku-  
laketunâ  
disantapatthaṭadâravikkamena yasassinâ |  
*Bhuvanekabhujavhena mahârâjena dhîmatâ*  
catupaccayadânenâ santataṃ samupaṭṭhito |  
*Dhûmadoṇṭi* vikhyâtâvâse nivasato sato  
*Sumaṅgalamahâttherasâmino* sucivuttino |  
vaṃse visuddhe sañjâto pantasenâsane rato  
pariyattimahâsindhuniyyâmakadhurandharo |  
appicchâdiguṇûpeto jinasâsanamâmako  
*Vanaratanamahâtthero Medhañkarasamavhayo |*  
pâṭavatthâya bhikkhûnaṃ vinaye suvisârado  
Payo(ga)siddhiṃ suddhima (?) sadâsampaññagocaram  
(saddhâsammannag°!) ||

Division of the chapters :

- f. ke : iti payogasiddhiyaṃ sandhikaṇḍo paṭhamo—f. ge :  
i. p. nâmak. dutiyo—f. ghû : i. p. kârakak. tatiyo—f. nḷi—nḷi :  
i. p. samâsak. catuttho—f. cḷi : i. p. ṇâdik. pañcama—f. jâ :  
i. p. tyâdik. chaṭṭho—f. jhî : iti p. khâdik. sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following :

f. ki—kû. *sandhi vuccate* | lokaaggapuggalo paññâindriyaṃ  
tîṇi imâni no hi etaṃ bhikkhuni (should be : bhikkhunîovâdo)  
mâtuupaṭṭhânaṃ sametu âyasmâ abhibhûâyatanam dhanam  
me atthi sabbe eva tayo assu dhammo (*sic*) asanto ettha na  
dissanti itî dha | saramñâyam || *saro lopo sare* || sare saro  
lopaniyo hoti | saro ti kâriyiniddeso lopo ti kâriyaniddeso (s. t.  
kâriyan. l. t. kiriyân. ?) | lopo adassanaṃ anuccâraṇam | saro  
ti jâttekavacanavasena vuttaṃ | sare ti opasilesikâdhârasat-  
tamî tato vaṃṇakâlavyavadhâne kâriyan na hoti | tvam asi  
katamâ cānanda aniccamaññâ ti | evaṃ sabbasandhisu | vidhîti  
vattate || sattamiyaṃ pubbassa || therayaṭṭhinyâyena pavattate  
paribhâsâ dubbalavidhino paṭiṭṭhâbhâvato | sattamîdese



pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo  
(sic) paññindriyaṃ tñimāni no hetam bhikkhunovādo mātu-  
paṭṭhānaṃ sametāyasmā abhibhāyatanam dhanam matthi  
sabbeva tayassu dhammā asantettha na dissanti | pubbassa  
kāriyavidhānā sattamīnidditṭhassa paratāvagamyate ti pare  
tu parivacanam pi ghaṭato | yassa idāni saññā iti. chāyā iva.  
iti api. assamaṇi āsi. cakkhundriyaṃ. a(kata)ññū āsi. ākāse  
iva. te api. vande aham. so aham. cattāro ime. vasalo iti.  
Moggallāno āsi. bijako kathā eva. kāpoto evā tidha | pubba-  
saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā  
paro saro kvaci lopaniyo hoti || yassa dāni saññāti chāyāva  
itipi assamaṇisi cakkhundriyaṃ akataññusi ākāseva tepi van-  
deham soham cattārome vasaloti Moggallānosi bijako kathāva  
kāpotova | kvacīti kiṃ paññindriyaṃ paññindriyāni sattut-  
tamo ekūnavīsati sassetesu gatovādo ditṭhāsavo ditṭhogho  
cakkhāyatanam namkunettha labbhā (?) | vivakkhāto san-  
dhayo bhavantīti nāyāvatticchāpi idha sijjhati | kvacīty adhi-  
kāro sabbasandhisu tena nātippassaṅgo | assa idaṃ vātaīritam  
na upeti vāmaūru ati iva aññe viudakam itīdha | idaṃ pacchi-  
modāharaṇam ca yaṃ (?) avanṇe lutte e o honti (hontīti ?)  
gāhassa nisedhanattham | pubbasaralope | saro veti ca vat-  
tate || *yuvanānam e o luttā* || luttā sarā pāresam ivanṇu vaṇ-  
nānam e o honti vā yathākkamam | yathāsamkhyānudeso  
samānānam | vaṇṇaparena savanṇo pi | vaṇṇā saddo (vaṇṇa-  
saddo !) paro yasmā tena savanṇo pi gayhati sayañ ca rūpan  
ti iūnam pi e o | sabbattha rassajātiniddese dīghassāpi ga-  
haṇattha(m) idham (sic) āraddham | tassedam vāteritam no-  
peti vāmoru atevaññe vodakam | vā tv eva tassidaṃ | katham  
pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-  
sare ti yakāre tavaggavaraṇā dinā mo (eo !) vaggalasehi te  
ti pubharūpañ ca yuvanānam e o ti ussa o ca | lutteti  
kiṃ dasa ime dhammā yathā idaṃ kusalassa upasampadā |  
atippasaṅgabādhakassa kvacisadassānuvattanato na vikap-  
pavidhi niyanā (sic) | tena upeto aveccāni (sic) evamādisu  
vikappo tārahitā sassindriyāni (sic) mahiddhiko sabbītiyo  
tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisan-  
dhāravutti assa sabbavitti anubhūyate viañjanam viākato dāsi  
aham ahu vā pure anu addhamāsam anueti suāgatam suākāro

duākāro cakkhuāpātaṃ bahuābādho pātu akāsi na tu eva bhū-  
 āpanalānilaṃ itidha | yuvaṇṇānaṃ veti ca vattate | *yavā sare* ||  
 sare pare ivañṇuvaṇṇānaṃ yakāravakārā honti vā yathākkama-  
 maṃ | paṭisanthāravutyassa sabbavutyānubhūyate byañjanaṃ  
 byākato | byañjane dīgharassā ti dīghe | dāsīyāhaṃ ahū vā  
 pura anvaddhamāsaṃ anveti svāgataṃ svākāro cakkhvā-  
 pātaṃ bahvābādho patvākāsi na tveva bhvāpanalānilaṃ | vā  
 tveva viākato sāgataṃ | adhigato kho me ayaṃ dhammo  
 putto te ahaṃ te assa pahīnā pabbate ahaṃ ye assa te ajja  
 yāvatako assa kāyo tāvatako assa byāmo ko attho atha kho  
 assa ahaṃ kho ajja so ayaṃ so ajja yo eva yato adhikaraṇaṃ  
 so ahaṃ itidha | yavā sare veti ca vattate | *eonam* || *eonam*  
 yakāravakārā honti vā sare pare yathākkamaṃ | byañjane  
 dīgharassā ti dīghe | adhigato kho myāyaṃ dhammo putto  
 tyāhaṃ tyāssa pahīnā pabbatyāhaṃ yyāvāssa (*sic*) tyajja  
 yāvatakvassa kāyo tāvatakvassa byāmo kvattho atha khvāssa  
 ahaṃ khvajja svāyaṃ svajja yveva yanvādhikaraṇaṃ svā-  
 haṃ | vā tv eva tyajja sohaṃ | kvaci tv eva dhanam matthi  
 puttā matthi te tāgatā asantettha cattārome | goelakaṃ goas-  
 saṃ goajinaṃ itidha | sare ti vattate || *gossāvaṇ* || sare pare  
 gossa avaṇ ādeso hoti | sa ca | ṭanubandhānekavaṇṇā sabbassā  
 ti (this rule is given by Moggallāyana in the first kaṇḍa,  
 comp. Pāṇini 1, 1, 46) sabbassa ppassaṅge antasseti vattamāne |  
 ṇanubandho (Moggall. I, comp. Pāṇini 1, 1, 53) | nākārānu-  
 bandho yassa so nekavaṇṇo pi antassa hotīti okārasseva hoti |  
 saṅketo navayavonubandho ti (Moggall. I.) vacanā nākāras-  
 sāppayogo | uvaṇṇānantarappadhamsino (?) hi anubandho |  
 payojanaṃ ṇanubandho ti saṅketo | gavelakaṃ gavāssaṃ  
 gavājinaṃ | iti eva iti evā tīdha || *vitisseve vā* || evasadde pare  
 itissa vo hoti vā || sa ca || chaṭṭhiyantassa (Mogg. I, comp.  
 Pāṇini 1, 1, 49) || chaṭṭhīniddiṭṭhassa yaṃ kāriyaṃ tadan-  
 tassa viññeyyaṃ ti ikārasādeso | ādesiṭṭhāne ādissatīti ādeso |  
 itv eva | aññatra yādese | tavaggavaraṇānaṃ ye cavaggaba-  
 yañā ti (Mogg. I; the dental consonants, v, r, ṇ, change  
 before y into the palatals, b, y, ñ) tassa co vaggalasehite ti  
 (Mogg. I; y after consonants of the 5 vaggas or after l or s  
 is changed into the preceding consonant) yassa ca cakāro |  
 icceva | eveti kiṃ iccāha | tiāṅgulaṃ tiāṅgikaṃ bhūādāyo

migī bhantā udikkhatiyādi sandhaya vuccante || mayadā sare  
 ti (comp. Kaccāyana, 1, 4, 5) vattate || vanataragā cāgāmā ||  
 ete mayadā cāgamā hontī vā sare kvaci | āgamino aniyame  
 pi || saro yevāgamī hoti vanādīnan tu nāpakā aññathā hi  
 padādīnaṃ yukvidhānaṃ anattakam || etthāgamā aniyatā-  
 gamīnaṃ eva bhavanti ce yakārāgameneva nipajjan ti siddhe  
 padādīnaṃ kvacīti (Mogg. fol. kri) byañjanassa yuk āgamo  
 nirattthako ti adhippāyo | tivāṅgulaṃ tivāṅgikaṃ bhvādayo  
 migī bhantā vudikkhati pavuccati pāguññavujutā ito nāyati  
 cinitvā yasmātiha tasmātiha ajjatagge niraṅtaraṃ niraṅlayo  
 nirindhano niraṅhakaṃ niruttaro nirojaṃ dūratikkamo durā-  
 gataṃ duruttaraṃ pātu ahoṣi punar āgaccheyya punar uttaṃ  
 punar eva punar eti dhir atthu pātaraṣo caturāṅgikaṃ catur-  
 āraṅghā caturiddhipādapaṭilābho caturōghanittharaṅattham  
 bhattur atthe vuttir eṣā paṭhavidhātur eva sā nakkhattarājār  
 iva tārakānaṃ vijjur ivabbhakūṭe āragger iva sāsapo usa-  
 bhor iva sabbhir eva samāsetha puthag eva | rasse pag eva  
 lahum essati gurum essati idham āhu kena te idham ijjhati  
 bhadro kasāmīva ākāsamahipūjaye ekam ekassa yenam idhe-  
 kacce bhāti yeva hoti yeva yathā yidaṃ yathā yeva mā yidaṃ  
 na yidaṃ na yidaṃ cha yimāni na va yime dhammā bodhiyā  
 yeva paṭhavi yeva dhātu tesu yeva teseva so yeva pāṭiyekkaṃ  
 viyañjanā viyākāsi pariyaṅtaṃ pariyaḍānaṃ pariyaṭṭhānaṃ  
 pariyesati pariyoṣānaṃ niyāyogo udaggo udayo udāhaṭaṃ  
 udito udīritaṃ udeti sakid eva kiñcid eva kenacid eva kas-  
 micid eva kocid eva sammadattho sammadaññāvimuttānaṃ  
 sammad eva yāvadattham yāvadicchakaṃ yāvad eva tāvad  
 eva punad eva yadattham yadantarā tadantaraṃ tadaṅgavi-  
 mutti etadattham atthadattham tadattham tadatthapasuto siyā  
 aññadatthu manasād aññāvimuttānaṃ bahud eva rattim | vā  
 tv eva attaattham vādhiṭṭhitam pātu ahoṣi | vavatthitavibhā-  
 sattā vādhiḱārassa byañjanato pi | bhikkhunīnaṃ vutṭhā-  
 peyya ciraṃ nāyati taṃ yeva | chaabhiññā cha ahaṃ chaasīti  
 cha aṃsā cha āyatanam itīdha | vā sare āgamo ti ca vattate ||  
*chā lo* || chasaddāparassa sarassa lakāro āgamo hoti vā | chāti  
 anukaraṅatṭā ekavacanam | chaḷabhiññā chaḷ ahaṃ chaḷāsīti  
 chaḷ aṃsā chaḷ āyatanam | vā tv eva | chaabhiññā || lopo  
 adassanīm ṭhānīm yam āmaddīya dissati ādeso nāma so yātu





asāntuppatti āgamo || *sarasandhi* || kaññā iva kaññā iccādi  
sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho |  
pubbaparasarānaṃ lope sampatte | saro veti ca vattate | *na  
dve vā* || pubbaparasarā dve pi vā kvaci na lupyante | kaññā  
iva kaññeva kaññā va | Sāriputta idhekaṅco ehi Sīvaka utṭhehi  
āyasmā Ānando gāthā abhāsi devā ābhassarā yathā tevijjā  
idhippattā ca bhagavā utṭhāyāsanaṃ bhagavā etad avoca  
abhivādetvā ekamantaṃ atṭhāsi gantvā olokento bhūtavādī  
atthavādī yaṃ itthiṃ arahamaṃ assa sāmavati āha pāpakārī  
ubhayattha tappati nadī ottharati ye te bhikkhu appicchā  
āmantesi bhikkhū ujjhāyimsu bhikkhū evamaṃsu imas-  
miṃ gāme ārakkhakā sabbe ime katame ekādasa gambhīre  
odakantiko appamādo amatapadaṃ saṅgho āgacchatu ko imaṃ  
paṭhaviṃ vijessati āloko udapādi eko ekāya cattāro oghā are  
ahama pi sace imassa kāyassa no abhikkamo aho acchariyo  
attho anto ca atha kho āyasmā atho oṭṭhavacittakā tato  
āmantayi satthā ti evamādayo idha kālavyavadhānena sij-  
janti | kvacīti kiṃ āgatattha āgatamaṃ katamassacāro appas-  
sutāyaṃ puriso camariva sabbeva sveva eseva nayo parisud-  
dhetthāyasmanto nettha kutettha labbhā sakhesabbrāhmaṇā  
tathūpamaṃ yathā vā jivhāyatanamaṃ avijjogho itthindriyaṃ  
abhibhāyatanamaṃ bhayatupaṭṭhānaṃ saddhīdha vittaṃ puri-  
sassa setṭhaṃ || *sara sandhinisedho* ||

76.

36 leaves, signed with the Sinhalese letters ka—gi; 9-8  
lines; Sinhalese writing.

*Padasādhana*, grammatical work of *Piyadassi*, belonging to  
the school of *Moggalāyana*. The work begins:

buddhambujamaṃ namassivā saddhammadhubhājanamaṃ  
guṇāmodapadaṃ saṅghamadhubbatanisevitaṃ |  
*Moggalāyanācariyavaram* ca yena dhīmatā  
kataṃ lahama asanditṭhama anūnaṃ *Saddalakkhaṇamaṃ* |  
ārabhissama samāsenā bālatṭhama *Padasādhanaṃ*  
*Moggalāyanasaddattharatanākara paddhatim* |  
saññāpariggahena lakkhaṇesu sarādayo  
ñāyanti tāni tam evādo dassayissama vibhāgato |



The concluding stanzas run thus (compare d'Alwis, Introd. xiii) :

paratthâya mayâ laddham (mayâ 'raddham ?) katvâ (ka-  
tvâna ?) Padasâdhanam  
puññena tena loko 'yam sâdhetu padaṃ accutaṃ |  
saddhâsayena parisuddhagunaḍoditena sârena sârayati-  
saṅghanisevitena  
ramme 'nurâdhanagare vasatambujena vidvâlinam nija-  
visuddhakulaṇḍajena |  
mânentena tathâgatam paṭipadâyogehi saddhâluyâ  
niccâbaddhataponalehi nikhilappâpârisantâpitâ  
saddhamavhayasîhateleṭṭhiyâ câmîkaratthâlinâ  
nânâvâdikudittḥibhedapaṭunâ vâñivadhûsâminâ |  
sattânam karuṇâvatâ guṇavatâ pâramparan dhîmatâ  
therenâ 'tumapâdapañjaragato yo saddasatthâdisu  
*Moggalâyanavissuten* ' iha suvacchâpo vinîto yathâ  
so 'kâsi *Ppiyadassi* nâma yati 'daṃ byattaṃ sukhappattiyâ |  
vutto ca vuttam upabhoginiyâ sakâya pînappayodharava-  
nâpagasevikâya  
rambhâvibhâravadhuyâ tilakâtulena santena Kappinasa-  
mavhayamâtulena |  
Devîrâjavihâramhi ramme nivasatâ satâ  
padassedam *Piyadassittherena* vihitam hitam |

The disposition of the work is contained in the following dates : saññâvidhâna (ends f. ka')—sandhi vuccate (f. ka')—atha nâmanî vuccante (f. ki')—atha sañkhyâsaddâ vuccante (f. kaḥ')—athâsañkhyam uccate (taṃ duvidham pâdi-câdibhedena) (f. khâ)—vuttâni syâdyantâni, athekattham uccate (f. khâ)—atha itthiyappaccayantâ niddisîyante (f. khu)—atha nâdayo (ñâdayo !) vuccante (f. khu')—atha tabbâdayo vuccante (f. khe)—idâni tyâdayo vuccante (f. khau').

I give now as a specimen of the Padasâdhana the chapter treating of the sandhi of vowels (f. ka'—ki') :

sandhi vuccate | purisaüttamo paññâindriyam satiârakkho  
bhogûndo cakkuâyatanam abhibhûâyatanam dhanam me  
atthi kuto etthâ tidha | saro lopo sare | sare saro lapanîyo  
hoti | sare topasilesikâdhârasattamî tato vaṇṇakâlavyavadhâne



kâriyam na hoti | tvam asi katamâ cānanda aniccasaññā ti |  
aññatthā pi samhitāyam (this seems to be corrected into sam-  
hatāyam) opasilesikādhāre yeva sattamī | vidhīti vattamāne |  
sattamiyam pubbassa | sattamīdese pubbasseva vidhīti  
pubbasaralopo | purisuttamo paññindriyam satārakkho bho-  
gindo cakkhāyatanam abhibhāyatanam dhanam matthi ku-  
tettha | pubbassa kâriyavidhānā sattamīniditthassa paratā-  
vagamyate ti pare tu parivacanam pi ghaṭato | so aham  
cattāro ime yato udakam pāto evā nīdha (sic) | saro lopo  
sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo  
hoti | soham cattārome yatodakam pātova | kvacīti kim pañ-  
ñindriyam | assādhikāro sabbasandhisu | tassa idam tassa  
idam vātāiritam sītavātāiritam sītāudakam sītāudakam vāma-  
ūru vāmaūru itīdha | pubbasaralopo | saro veti ca vattate |  
*yuvanṇānam e o luttā* | luttā sarā paresam ivanṇuvanṇānam  
e o honti vā yathākkamam | vaṇṇaparena savaṇṇo pi | vaṇ-  
ṇasaddo paro yasmā tena savaṇṇo pi gayhati sayaceti (sic)  
īūnam pi e o | tassedam tassīdam vāterītam vātīritam sītoda-  
kam | byañjane dīgharassā ti dīghe | sītūdakam | vāmoru  
vāmūrū | lutteti kim | dasa ime | atīta(ati!)ppasaṅgabādha-  
kassa kvaci saddassānuvattanato na vikappavidhi niyatā | tena  
upeno (sic) ti evamādisu vikappo nārakikādisu (sic) vidhi ca  
na hoti | viakāsi viakāsi suāgatam suāgatam tīdha | yuvanṇā-  
nam veti ca vattate | *yavā sare* | sare pare ivanṇuvanṇānam  
yakāravakārā honti vā yathākkamam | akārassa dīghe | vyā-  
kāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |  
viyākāsi | svāgatam sāgatam | kvaci tv eva yānidha | te ajja  
te ajja so ayam so ayam itīdha | yavāsare veti ca vattate |  
*eonam* | eonam yakāravakārā honti vā sare pare yathāka-  
mam | tyajja tejja | byañjane dīgharassā ti dīghe | svāyam  
soyam | kvaci tv ava (sic) dhanam matthi | goelakam itīdha |  
sare ti vattate | *gossāvaṇ* | sare pare gossa avaṇ ādeso hoti | sa  
ca | ṭanubandhānekavaṇṇā sabbassā ti sabbassa ppassaṅge |  
antasseti vattamāne | nānubandho | nākāronubandho yassa  
so nekavaṇṇo pi antassa hotīti nākārasseva (read, okārasseva)  
hoti | samketo navayavonubandho ti vacanā nākārassāppa-  
yogo | payojanam nānubandho ti samketo | gavelakam | iti  
eva itī evā tīdha | *vītisseva vā* | evasadde pare itissa vo hoti

vā | sa ca | chaṭṭhiyantassa | chaṭṭhinidditṭhassa yaṃ kāriyaṃ  
 tadantassa viññeyyan ti ikārassādeso | ṭhānīnamaddīya dissati  
 (?) uccāriyatīti ādeso | itv eva | aññatra yādese | tavaggava-  
 raṇānaṃ ye va (ca!) vaggabayañā ti tassa co vaggalasehi  
 te ti yassa ca cakāro | icceva | duvaṅgikaṃ ciitvā ajjaagge pātu  
 ahesuṃ pā eva idha ijḡati (*sic*) pariantaṃ atthamītidha (atta-  
 attham itīdha!) | mayadā sare ti vattate | vanataragā cāgamā |  
 ete mayadā cāgamā honti vā sare kvaci | āgamino aniyame  
 pi | saro evāgamī hoti vanādīnan tu nāpakā aññathā ti padā-  
 dīnam yukvidhānam anattakam | duvaṅgikaṃ cinitvā ajja-  
 tagge pātur ahesuṃ | byañjane dīgharassā ti rasse | pageva  
 idham ijḡhati pariyaṃ attadattham | vā tv eva atthattham  
 (*sic*) | chaabhiññā chaabhiññā tīdha | vā sare āgamo ti ca  
 vattate | chālo | chasaddā parassa sarassā lakāro āgamo ti vā |  
 chalabhiññā chaabhiññā | *sarasandhi* | kaññā iva kaññā iva  
 kaññā ivā tīdha | pubbaparasarānaṃ lope sampatte | saro lopo  
 ti ca vattate | *na dve vā* | pubbaparasarā dve pi vā kvaci na  
 lupyante | kaññā iva kaññeva kaññā va || *sarasandhinisedho* |

77.

19 leaves signed with the Burmese letters ka—khe; 8  
 lines; Burmese writing. Sakk. 1146. See Catalogue of the  
 Burmese MSS., No. 3490, 1.

*Cūlanirutti*, Pāli grammar based on Kaccāyana's system.  
 The work begins :

namo, *etc.* |

vatthuttayaṃ namassitvā *Kaccāyanañ* ca pubbake  
 niruttimhi pavakkhāmi vacanaṃ me nibodhaya |

sarā sare lopam | ekavacanaggahaṇeṇa sabbaggahaṇaṇa-  
 yayojanattham (*sic*) kātābham | byañjanasampiṇḡanattham  
 sarāsare lopam | sarā asare lopam |

78.

50 leaves, signed with the Burmese letters taṃ—nāḡ;  
 9 lines; Burmese writing. Sakk. 1146 = A.D. 1785.

The *Sāramañjūsā*, commentary on the *Saddasāratthajālīnī*.



Begins after an invocation of the ratanattaya (yo buddhasûro amitandhakâraṃ hantvâna, etc.) :

nânâgandhesu sâratthaṃ gahetvâ 'bhimataṃ nayam  
vaṇṇayissaṃ samâsena *Saddasâratthajâliniṃ*.

vividhanayasamannâgatam vicittâcariyasamayasamohitam  
paramavicittagambhîraññaoggaḥhasamattham pakaraṇam  
idam ârabhanto yam âcariyo tâva ratanattayapaṇâmaṃ  
karonto âha namassitvânâ tiâdi, etc.

## 79.

13 leaves, signed with the Burmese letters lâḥ—vâḥ ; 10 lines ; Burmese writing. Sakkaraj 1158=A.D. 1797.

The 24th pariccheda (âkhyâtakappa) of the grammar *Saddanidhi* or rather *Saddanîti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavaṃsa of Pagan (A.D. 1160).

Begins : namo, etc. |

ito 'paraṃ pavakkhâmi saddhamme buddhasâsite  
kosallatthâya sotûnaṃ kappam âkhyâtasavhayaṃ |  
tattha kiriyaṃ akkhâti ti âkhyâtaṃ kiriyaṃ padam.

## 80.

19 leaves, signed with the Burmese letters ka—khe ; 9 lines ; Burmese writing ; Sakk. 1146=A.D. 1785.

Ṭikâ on the *Vâcakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo etc.

tilokindamukhampojagambherâjâbhirâjini  
rammataṃ me manovâni navaṅgasetavaṇṇini |  
puppâcariyasabhânaṃ nayam nissâya sâdhakaṃ  
viracissâmi Vâcakam-upadesakavaṇṇanam |

The *Vâcakopadesa*, written in Burma, treats on the grammatical categories from a logical point of view ; as the ṭikâ, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-



tary on the conclusion of the Vācakopadesa (f. khu, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): Turaṅgapappato Paṃyanagarato nâtidûre naccâsanne dvikosamatthe ðhâne nânâuppalaṃsañchannâya sasîlâvâpiyâ samipe papputakuṭacetiyavihâraleṇâdihî virâjîto Turaṅganâmako eko pappato atthi. tasmim—Turaṅgapappatavâsînaṃ — vasâlaṃkârabhûtena — *Mahâvijîtâvîtinâmakena* ayaṃ *Vācakamupadesako* nâma gandho kato ti yojanâ.

The commentator then gives his own name, which is identical with that of the author: iti Cac keiṃ ti khyâtaparassa pacchimadvârasamime mahâtherânâm âvâsena Mahiyaṅgaṇo nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjâṇâya kârîte kuṭâkâravirâjîte tibhumikâvâso vâsantena *Mahâvijîtâvi* itinâmakena mahâtherena katâyam *Vācakopadesakattavaṇṇanâ*.

## 81.

10 leaves, signed with the Sinhalese letters ka—kḷi; 9 lines; Sinhalese writing.

*Namavaranaḅgilla*, grammatical work on declension. See Westergaard, Catal. p. 28.

## 82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gî; kṛi is put twice. 8–10 lines; Sinhalese writing.

The *Abhidhânappadîpikâ*.

## 83 (Turnour).

Another copy of the same work, preceded by the Bâlâvatâra (No. 71), followed by a Pâli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khau; one leaf has got the two marks khî and khu. 9 lines. Sinhalese writing.



84.

166 leaves, signed with the Sinhalese letters ka—tû. 7-10 lines. Sinhalese writing.

*Abhidhânappadîpikâ-sanyaya* (text with Sinhalese translation and explanations).

85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhânappadîpikâ* with Burmese Nissaya. I give the introductory slokas as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

râjarâjam mahâpuñ(ñ)am dhammadhammam mahâdhu-  
nam  
saṅghasaṅgham name câram namitvâ câdaram (âdaram  
B.) tayam |  
yo ratthindaïndagindho (°gindo B.) jagindajagumânadho  
puñ(ñ)â (puña B.) bhûpâdhipuñ(ñ)o ca cakkârahasulak-  
khaṇo |  
asambhinno ca vamsena putto Goribhasâmino  
susuto ca Mahâdhammarâjâdhipatinâminâ |  
sampuñño caturāṅgehi dasarâjavatam caro  
hitattayam bahusuto dhâreti buddhapetakam |  
so pasanto (passanto B.) bhûpâlo va vajirûpamacakkhunâ  
nissayesu purânesu 'bhidhânassa unâdhikam |  
cakkamûlam (°malam B.) idam sattham kârethacariye  
mama  
vadeti mahâmatassa mahâsatvivarâjino |  
uyyojito bhûpâlassa sâsanassa jutattino (jutaththino B.)  
vâcâya senâpatino (°nâ B.) teneva cittabuddhinâ |  
satamdiravârîte râjaseyye vasantoham  
kiñci tam apanetvâna (°tvâ B.) likkhissam navanissayam |

Conclusion :

Jambûdîpatale ra(t)tham sabbara(t)thâna (°nam B.) ke-  
tjam (ketujam B.)  
Tambadîpam Mramma(t)thânam mahâra(t)thehi vâritam |



ratanāpuram yaṃ tattha pāsādūlāram ālayam  
rāja(ṭ)ṭhānam manoramam nadinagavanappullam |  
Mahādhammarājādhipatīti bhūpati tatta yo  
medhāvi dakkho paṇito vicitto cittapañ(ñ)avā |  
susippo dhatavacano tikkhatejo ripujjayī  
kesaro va atisūro susurūpo vayena vā |  
yena rājaṭhānī seyyathūpakūpavanehi ca  
atiṭe(ṭ)ṭhamandirehi nāgassehi (nāgāssehi B.) ca sobhitā |  
kārīte teneva seyye nānābhavanabhūsite  
Kittijayaṭhapakhyamhi satamandiravārīte |  
saddhamma(ṭ)ṭhitikāmena vasatā santavuttinā  
dvikkhattuṃ laddhalañcena mahātherena dhīmatā |  
tassedisanuggahañ cāsādhāraṇam u(y)yojitam  
patvāna racito peso (yeso B.) Abhidhānassa nissayo |  
niṭṭhito so sakkarāje sahasse '(ṭ)ṭhasatādhike  
je(ṭ)ṭhamāse juṇhapakkhe sattamiyaṃ gaguddine |

86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ;  
Sinhalese writing.

*Dhātupāṭha*. Begins: namo *etc.* bhū sattāyaṃ. ku sadde.  
aṅka lakkhaṇe. saṅka saṅkāyaṃ. See Westergaard's Catal.  
p. 59.

87.

6 leaves, signed with the Sinhalese letters ka—kū ; 9 lines ;  
Sinhalese writing.

*Dhātumañjūsā*. Begins: namo *etc.*

niruttinikarāpārapārāvārantagaṃ munim  
vanditvā dhātumañjūsam brūmī pāvacaṇaṅjasam.

Subscription : *Kaccāyaṇadhātumañjūsā samattā*.

88.

22 leaves, signed with the Sinhalese letters ka—khū ; 8-9  
lines ; Sinhalese writing.

*Vuttodaya*, prosodical and metrical work, by *Saṅgharakkhi-*  
*tatthera*, followed by a Sinhalese translation and explanation.





## 89.

21 leaves, signed with the Burmese letters ka—kho ;  
9 lines ; Burmese writing. Sakk. 1146 = A.D. 1785.

Ṭikâ called *Vacanatthajotikâ* on the *Vuttodaya*, by the Thera  
*Samantapâsâdika*. See Minayeff, in the *Mélanges Asiatiques*,  
vi. 196. The MS is very incorrect. Begins : namo *etc.* |

natvâ buddhâdiccam pubbam veneyyuppalabodhakam  
vaṇṇayissam samasena Vuttodayam padakkamam |  
porāṇehi katâ ṭikâ na sâ sabbatthabodhakam  
vacanatthañ ca ekattham adhippâyāñ ca bhâsato |

## 90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ñḷi ; 8–10  
lines ; Sinhalese writing. Third part of No. 71.

List of words, Pâli and Sinhalese, called on the covering  
plate *Akârâdi*. Begins : namo buddhâyayi | akko sûryâyayi |  
akko varagâsayi | aṅko enaṃberiyayi.



## III.—HISTORICAL AND MISCELLANEOUS WORKS.

## 91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter) ; 10 lines ; Sinhalese writing.

The *Mahāvamsa*. This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is :

tattha Uppalavannassa devarājassa bhāsuram,  
rūpam patitṭhapetvāna mahāpūjam pavattayi.

## 92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu ; each page is divided into three columns ; 7 lines ; Sinhalese writing.

*The same work*. The MS. ends in the 42nd chapter ; the last verse is :

Mahāmahindatheramhi tam ṭhānam samupāgate  
teracchā eva netū ti katikañ ceva kārayī.

## 93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—chā ; the pages are marked with the European numbers 1-195 ; 9 lines. The last two leaves (ka—kā) contain an index of the chapters. The second volume contains 100 leaves signed chi—dū ; the pages are marked with the numbers 196-394 ; 8-9 lines.

*The same work*. The first volume ends short after the beginning of chapter 58.—Turnour's edition of the *Mahāvamsa* (Ceylon, 1837) is doubtless based on this MS.



For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original Mahāvamsa, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

*From Chapter XXXII. Turnour, p. 193.*

aniṭṭhite chattakamme sudhākamme ca cetiye  
maraṇantīkarogena rājā āsi gilānako |  
Tissaṃ pakkosayitvā so kaniṭṭhaṃ Dighavāpito  
thūpe aniṭṭhāpehīti abravī |  
bhātuno dubbalattā so tunnavāyehi kāriya  
kaṇcukaṃ suddhavattehi tena chādiya cetiyaṃ |  
cittakārehi kāresi vedikaṃ tattha sādhukaṃ  
pantipunnaghaṭānañ ca pañcaṅgulakapantikaṃ |  
chattakārehi kāresi chattaṃ veḷumayaṃ tathā  
kharapattamaye candasuriyaṃ muddhavediyaṃ | 5  
lākhākumkumakeh' etaṃ cittayitvā sucittikaṃ  
raṃṇo nivedayī thūpe kattabbaṃ niṭṭhitaṃ iti |  
sivikāya nipajjitvā idhāgantvā mahīpati  
padakkhiṇaṃ karitvāna sivikā ceva cetiyaṃ |  
vanditvā dakkhinadvāre sayane bhūmisanthate  
sayitvā dakkhiṇapassena so Mahāthūpaṃ uttamaṃ |  
sayitvā vāmapassena Lohapāsādam uttamaṃ  
passanto sumano āsi bhikkhusaṃghapurakkhato |  
gilānapucchanatthāya āgatehi tato tato  
channavuti koṭiyo bhikkhu tasmim āsu saṃgāme 10  
gaṇasajjhāyaṃ akarūṃ vaggabandhena bhikkhavo  
Theraputtābhayaṃ therāṃ tatthādisvā mahīpati |  
atṭhavīsa mahāyuddhaṃ yujjhanto aparājaya  
yo so na paccudāvatto mahāyodho vasi mama |  
maccuyuddhamhi sampatto disvā maṃṇa parājayaṃ  
idāni so man topeti thero Therasutābhayo |  
iti cintiya so thero jānitvā tassa cintitaṃ  
Karindanādiyā sise vasaṃ Pañjalipabbate |  
pañcakhīṇāsavasataṃ parivārena iddhiyā  
nabhasāgamma rājānaṃ atṭhāsi parivāriyaṃ |

Readings of No. 92: 1 maraṇantīkarogena—2 thūpe aniṭṭhi-



taṃ kammaṃ niṭṭhāpehīti abrūvī—3 °vatthehi—4 pañcaṅgulakap°—7 mahīpatī. padakkhinam. sivikāyeva—8 bhūmis°—9 āsī—10 bhikkhū. āsum—12 aparājayam—13 sampatte. maññe. maṃ nopeti—14 cintesi. sīse—15 parivāretvāna. parivāriya.

No. 93: 1 mār°—2 thūpe anīṭṭhitam kammaṃ niṭṭhāpehīti abrūvī—3 °vatthehi—4 pantīp°. paṅguṅcalakap°, *corr.*: pañcaṅgulakap.—6 lākhākumkuṭṭhakeh', *corr.*: °makeh'—7 sivikāyayeva, *corr.*: °kāyeva—8 bhūmis°—9 pasanto, *corr.*: passanto—10 bhikkhū. āsum—12 aparājayam—13 sampatte. maññe man nopeti. therāsutābhayo—14 cintayi. sīse.—15 parivāriyam, *corr.*: °riya.

*From Chapter XXXVII. Turnour, p. 250.*

(Story of Buddhaghosa.)

bodhimaṇḍasamāpamamhi jāto brāhmaṇamānavo  
vijjāsippakalāvedī tisu vedesu pārāgo |  
sammāvīmaññātasamāyo sabbavādavisārādo  
vādatthī sabbadīpamhi āhiṇḍanto pavādino |  
vihāram ekam āgamaṃ rattim pāt' amjaḷimatam  
parivatteti sampuṇṇapadam suparimaṇḍalam |  
tattheko Revato nāma mahāthero vijāniya  
mahāpamño ayam satto dametum vaṭṭatīti so |  
ko nu bhadrabharāvena viravanto ti abravī  
gadrabhānam rave attham kiñ jānāsīti āha tam | 5  
aham jāne ti vutto so otāresi sakam matam  
vuttam vuttam viyākāsi virodham pi ca dassayī |  
tena hi tvam sakam vadam otārehi ca codito  
pāḷimahābhiddhammassa attham assa na so 'dhigā |  
āha kassetim manto ti buddhamanto ti so 'bravī  
dehi me tan ti vuttehi gaṇha pabbajja tam iti |  
mantatthī pabbajitvā so uggaṇhi Piṭakattayam  
ekāyano ayam maggo iti pacchā tam aggahī |  
buddhassa viya gambhīraghosattānam viyākarum  
Buddhaghoso ti ghoso hi buddho viya mahītale | 10  
tattha Nānodayam nāma katvā pakaraṇa tadā  
Dhammasaṅgaṇiyo 'kāsi kaṇḍam so Atthasālinam |  
Parittatṭhakathañ ceva kātum ārabhi buddhimā



taṃ disvā Revato therō idaṃ vacanaṃ abravī |  
pālimattam idhānītaṃ natthi aṭṭhakathā idha  
tathācariyavādā ca bhinnarūpā na vijjare |  
Sihalaṇḍakathā suddhā Mahindena matimatā  
saṅgītittayam āruḷhaṃ sammāsambuddhadesitaṃ |  
Sāriputtādigītaṃ ca kathāmaggaṃ samekkhiya  
kathā Sihalaḅhāsāya Sihalesu pavattati | 15  
taṃ tattha gantvā sutvā tvam Māgadhānaṃ niruttīyā  
parivatthehi sā hoti sabbalokahitāvahā |  
evaṃ vutto pasanno so nikkhamitvā tato imaṃ  
dīpam āgā imasseva raṃṇo kāle mahāmati |  
Mahāvihāraṃ sampatto vihāraṃ sabbasādhūnaṃ  
mahāpadhānaṃ gharaṃ gantvā saṃghapālassa santikā |  
Sihalaṭṭhakathaṃ sutvā theravādaṃ ca sabbaso  
dhammassāmiṣṣa eso va adhippāyo ti nicchīyaṃ |  
tattha saṃgha samānetvā kātum aṭṭhakathaṃ mama  
potthake detha sabbe ti āha vīmaṃsitum satam | 20  
saṃgho gāthādvayaṃ tassa dāsi sāvattīyaṃ tava  
ettha dassēhi taṃ disvā sabbe demā ti potthake |  
piṭakattayam ettheva saddhim aṭṭhakathāya so  
Visuddhimaggaṃ nāmākā saṅgahetvā samāsato |  
tato saṃghaṃ samūhetvā sambuddhamatakovidāṃ  
mahābodhisamīpamhi so taṃ vācetaṃ ārabhi |  
devatā tassa nepuṃṇaṃ pakāsetum mahājane  
chādesum potthakaṃ so pi dvattikkhattum pi taṃ akā |  
vācetaṃ tatiye vāre potthake samudāhaṭṭe  
potthakadvayaṃ aṃṇam pi saṅghapesum taḥim marū 25  
vācayimṣu tadā bhikkhū potthakattayam ekato  
ganthato atthato vāpi pubbāparavasena vā |  
theravādehi pālīhi padehi vyañjanehi ca  
aṃṇatattam (*corr.* °thattam) ahū neva potthakesu pi  
tīsu pi |  
atha ugghosayī saṃgho tuṭṭhahattṭho visesato  
nissamsayaṃ sa Metteyyo itī vatvā punappunaṃ |  
saddhim aṭṭhakathāyā 'dā potthake Piṭakattaye  
Ganthākare vasanto so vihāre dūrasaṃkare |  
parivattesi sabbā pi Sihalaṭṭhakathā tadā  
sabbesaṃ muḷaḅhāsāya Māgadhāya niruttīyā | 30

sattānaṃ sabbabhāsānaṃ sâ ahosi hitāvahâ  
theriyâcariyâ sabbe pâliṃ viya taṃ aggahaṃ |  
attakattabbakicesu gatesu pariniṭṭhitaṃ  
vanditaṃ so mahâbodhiṃ Jambudîpam upâgamî |  
bhutvâ vâvisavassâni Mahânâmo mahâmaṃ  
katvâ puññâni citrâni yathâkammam upâgamî |

sabbe pete dharaṇîpathayo (*corr.* °tayo) maccum accetum  
ante no sakkhiṃsu pacitasubalâ sâdhusampanṇabhogâ evaṃ  
sabbe nidhanavasagâ honti sattâ ti niccaṃ râgaṃ sammâ  
vinayatu dhane jîvite câpi dhîmâ ||

Readings of No. 92: 1 °māṇavo. tîsu—2 vâdatthi jambudî-  
pamhi—3 parivattesi—5 gadrabhar°. abruvî—6 vutte. osâresi  
—7 taṃ, *corr.* tvam. pâli°—8 kasseso. brûvî—10 so sobhi—  
11 pakaraṇam. °ṇiyâ. °sâliniṃ—12 abrûvî—13 pâlim°—  
14 sîhalatṭh°—15 katâ—17 °matî—18 vihâre sabbasâdhu-  
naṃ. °padhânagharam—19 nicchiya—20 saṃghassamânetvâ.  
satim—21 gâthadvayaṃ. sâmatthiyaṃ—26 bhikkhu—27 pâ-  
lihi. aññatattam—28 pi—30 mûlabh°—31 pâliṃ—32 atha  
katt°. paripariṇiṭṭhitaṃ—33 dvāv°. mahâmaṃ. puññâni—  
34 °ṇipatayo. sadhane.

No. 93: 1 brâhmanam°. tîsu—2 jambud°. asiṇḍanto, *corr.*  
ah°.—3 sampunnap°—5 gadr°. jânâtiti, *corr.* °siti—6 jâne,  
*corr.* jânâmi. Afterwards the reading of the first hand has  
been restored. osâresi—6 vuttaṃ, *corr.* vuttaṃ vuttaṃ.  
virodham, *corr.* virodham—7 pâlim°—8 kassetam, *corr.*  
kasseso. brûvî. ganha. pabbajjam taṃ, *corr.* °jja taṃ—10  
ghose hi, *corr.* ghoso hi—11 pakaraṇam °ṇiyâ. °sâliniṃ—  
12 abruvi—13 pâlim°. âcariyâv° *corr.* °yav°—14 sîhalatṭh°.  
ârûlham—15 °dîgîtañ ca. katâ sîhalabh°—17 mahâmatî—  
18 °sâdhunaṃ. °padhânagharam. santikaṃ, *corr.* °kâ.—19  
therâvadañ ca. nicchiyaṃ, *corr.* °ya—20 saṃghassamânetvâ.  
satam, *corr.* satim—21 gâthadvayaṃ. sâmatthiyaṃ—22  
°maggam, *corr.* maggam—23 ârahi, *corr.* °bhi—25 saṃ-  
thâpesum—26 bhikkhu—27 pâlihi. aññatattababâ, *corr.*  
°mahû. pi—31 pâliṃ—32 atha k°. pariniṭṭhitaṃ, *corr.* °tam  
—33 dvāv°. mahâmaṃ—34 dharaṇîpathayo, *corr.* °tayo.  
°sampanna°. dhane, *corr.* sadhane.



## 94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—ṇai; 7 lines; Sinhalese writing.

*Commentary* on the *Mahāvamsa* (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus:

Yâ ettāvâtâ Mahāvamsatthānusârakusalena Dîghasandase-nâpatinâ kârâpita-Mahâparivenavâsinâ *Mahânâmo* ti garûhi gahitanâmadheyena thereṇa pubbasîhalabhâsîtâyâ Sîha-aṭṭhakathâya bhâsantaram eva vajjiya atthasâram eva gahetvâ tantinayânurûpena katassa imassa Saddapadānuvamsassa aṭṭhavaṇṇanâ mayâ tam eva sannissitena âraddhâ pade-sissariyadubbutṭhibhayarogabhayâdîvididhaantarâyayuttakâle pi anantarâyena niṭṭhānam upagatâ sâ buddhabuddhasâva-kapacekabbuddhādīnaṃ porāṇānaṃ kiccaṃ pubbavamsattha-ppakāsanato ayaṃ Vamsatthappakāsiniṇi nāmā ti dhâretabbâ  
| . . . . . |

Padyapadānuvamsavaṇṇanâ vamsatthappakāsaṇi niṭṭhitā.

sukho buddhānaṃ uppādo sukhā saddhammadeśanā

sukhā saṅghassa sāmaggi samaggānaṃ tapo sukho |

siddhir astu | subham astu |

Sambuddhapariṇibbānā dvisahassasatattike

vasse asītisampatte māsamhi sāvane paṇa |

kālapakkhe tu tatiye divase potthakaṃ ayaṃ

katvāna lekhaṇaṃ Atthadassinā niṭṭhitaṃ kataṃ |

The conclusion sufficiently shows that Turnour was mistaken in stating that this commentary was composed by the author of the *Mahāvamsa* himself. He was misled probably by the explanation of the first line of the work, where the paraphrase as well as the text speaks in the first person. Excepting such cases, the commentator uses, when speaking of the author, the third person, calling him the *âcariya*; for instance, in the note inaccurately translated in Turnour's Introduction, p. xxxii, of which I give here the full text:

fol. kha': evaṃ âcariyo paṭhamāya gâthāya ratanattayassa katâbbimānena vihatantarāyo Mahāvamsaṃ pavakkhāmīti paṭiññānaṃ katvā idāni yeva *Porāṇasîhalatṭhakathāmahāvamsa* vijjamaṇe pi kasmâ âcariyo imaṃ *Padyapadānuvamsaṃ* akāsi

ti vadeyya tesam tam samkhepam vacanam apacchinditvā Padyapadānuvaṃsassa karaṇe payojanam ca ettha Porāṇakaatthakathāmahāvamsamhi atisamkhepādayo pi siyā parikkappitā dosā nāma atthi te tato parivajjetvā kathetukāmassa imassa Padyapadānuvaṃsassa attanā karaṇavidhiñ ca dassento dutiyagāthām āha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharā ti katthaci likhitan ti.

Finally, if there could remain any doubt, it would be removed by the comments which the Tīkā gives on Mahāv. p. 21, 5 (fol. ghau):

Dhammarucikā ti ime Abhayagirivāsino bhikkhu, Sāgalikā nāma Mahāsenarañño Jetavanavāsino bhikkhū ti datthabbā | tesam Abhayagirivāsino Lamkādīpamhi sāsanassa patitthānā sattarasavassamattādhikesu dvīsu vassasatesu atikkantesu Vattagāmañirañño kāle bhagavato āhaccabhāsita-Vinayapitakato bandhakaparivāram (read: Khandhakaparivāram) atthantarapāthantarakaraṇavasena bhedaṃ katvā theravādato nikkhamma Dhammarucikavādā nāma hutvā tena Vattagāmaninā Abhayagirivihāramhi kārāpīte tattha vasiṃsu | tato Jetavanavāsino pi ekacattālīsavassamattādhikesu tīsu vassasatesu atikkantesu Jetavanavihārapatitthānā pubbe eva Dhammarucikavādato nikkhamma Dakkhiṇavihāramhi vasitvā te pi bhagavato āhaccabhāsita-Vinayapitakato Ubbatovibhaṅgam gahetvā atthantarapāthantarakaraṇavasena tam bhedaṃ katvā Sāgalikavādā nāma hutvā Mahāsenarañño Jetavanamhi vihāre kārīte vepullam gantvā tattha vasiṃsu | tena vuttam Dhammarucikā Sāgalikā Lamkādīpamhi bhinnakā ti | tato pana atirekapaññāsamattādhikesu tīsu vassasatesu atikkantesu Bhāgineyyadāthāpatissa rañño kāle Jetavanavihāramhi Kurundacūḷakaparivenavāsi Dāthāvedhakanāmako ca bhikkhu tatthe[va] Kolambahārakaparivenavāsi Dāthāvedhanāmako bhikkhu cā ti iti ime dve asappurisacittakā attukamsakaparavaṃsakā ussāpitanikāyantaraladdhikā vihataparalokabhayadassāvitā vihatadhammasuttikā ca Dhammaruci-





kavâdato Ubhatovibhaṅge Sâgalikavâdato Khandhakapari-  
vâraṇ ca gahetvâ Mahâvihâravâsino paṭiyekkâ jâtâ ti idam  
abhûtatthaparidîpakavacanaṇ ca aññavâdantarapaṭisaṃyut-  
tavacanaṇ ca attânaṃ pâṭhabbyâkhyânantarâgataṃ katvâ  
likhitvâ ṭhapesuṃ.

The commentary, generally, concisely follows the single words of the text; sometimes it inserts historical excursuses, some of which Turnour has translated in his Introduction to the Mahâvamsa. The interest which these passages deserve will justify me, I hope, in repeating here the Pâli text of two of the excursuses given in English by Turnour.

f. ghrî'—ghrî (Turnour, p. xxxvii): ayam pana Susunâgo  
nâma amacco kassa putto kena posito ti | Vesâliyam hi añña-  
tarassa Licchavirañño putto | tassâyaṃ evaṃ ekâya nagaraso-  
bhiniyâ kucchismiṃ gahitapaṭisandhiko aññatarena amacca-  
puttena posito ti *Uttaravihâravâsînaṃ aṭṭhakathâyaṃ* vuttaṃ  
evaṃ satî pi mayam samayavirodhabhâvattâ tass' uppattisaṃ-  
khepamattaṃ dassayissâma | kathaṃ | ekasmiṃ hi samaye  
kira Licchavirâjâno sannipatitvâ na ambhakaṃ nagaraṃ  
ṭhânappattâya nagarasobhinikâya virahitaṃ sobhatîti (comp.  
Mahâvagga, viii. 1, 2) evaṃ maññitvâ aññatarasamâna-jâti-  
kaṃ mâtu-gâmaṃ tasmiṃ ṭhânantare ṭhapesuṃ | tesam añña-  
taro râjâ taṃ gahetvâ attano gehaṃ ânetvâ sattâhaṃ attano  
gehe yeva vasâpetvâ tasmiṃ gahitagabbho vissajjesi | sâ  
attano gehaṃ gantvâ paripuṇṇagabbho vijâyanti maṃsapesiṃ  
vijâyitvâ kin ti pucchitvâ maṃsapesîti vutte domanassappattâ  
lajjabhayaṃ pi upaddutâya ukkhaliyâ pakkhipitvâ añña-  
pidahanena supihitaṃ katvâ dhâtiyâ datvâ paccûsakâle yeva  
saṃkhâratthâne ṭhapâpesi | tasmiṃ tâya ṭhapitamatte yeva  
taṃ nagarapariggâhiko eko nâgarâjâ disvâ attano bhogehi  
parikkhipitvâ upari mahantaṃ phaṇaṃ katvâ dissamâna-  
rûpeneva ṭhatvâ attânaṃ disvâ sannipatitesu mahâjanesu  
sû sû ti saddhaṃ katvâ antaradhâyi | atha kho taṃ ṭhânaṃ  
upagatajano taṃ disvâ vivaritvâ parinâtamamaṃsapesijaṃ sam-  
pannalakkhaṇaṃ dhaññavatiputtapaṭilâbhaṃ addasa disvân'  
assa sañjâtapemo ahosîti | tattheko amaccuputto tasmiṃ  
sañjâtapemo taṃ gharaṃ netvâ paṭijagganto nâmagahana-  
divase amunâ sû sû ti katasaddena nâgarañño rakkhittattâ

Susunāgo ti nāmam akāsi | so tato paṭṭhāya evaṃ tena posi-  
yamāno anukkamena viññubhāvaṃ patvā ācārasampannataro  
nāgarehi sādhusundarataro 'tīva sammato ahosi | tasmā tassa  
Nāgadāsakassa rañño kujjhitvā | tehi nāgarehi katābhisekā  
Susunāgo nāma rājā ti pākātā ahosi |

f. ghau'—ghaḥ (Turnour, p. xxxviii) : Kālāsokassa puttā  
tū (p. 21, 7 Turn.) tiādīm āha | . . . . Kālāsokassa atraja-  
puttā dasa bhātukā ahesun ti attho | tesam pana nāmaṃ  
*Atthakathāya* vuttam | nava Nandā tato āsun ti tato dasa  
bhātunam antarā samānam eva nāmakā Nandanāma nava  
rājāno ahesun ti attho | tesam hi jettho pana aññātakulassa  
putto ti ca paccantavāsiko ti ca tesam navannaṃ uppattik-  
kamañ ca *Uttaravīhārattḥakathāyaṃ* vuttam | mayam pi sam-  
khepena tesam uppattimattam samayāvirodhamattā kathey-  
yāma | pubbe kira Kālāsokaputtānaṃ rajje yeva paccanti-  
vāsiko eko mahācoro uppajjitvā laddhapakkho raṭṭham  
vilumpamāno vicarati | tassa manussā pane gāmaghāṭakam-  
maṃ karontā yaṃ gāmaṃ vilumpanti bhaṇḍam tasmiṃ  
gāme manussehi gāhāpetvā Malayam netvā bhaṇḍam gahetvā  
manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā  
ekam nibbitikaṃ thāmajavasampannaṃ yodhasadisam purisaṃ  
gahetvā tena saddhiṃ gāhāpetvā Malayam nenti | so tehi  
niyamāno te kiṃ vo kammaṃ karontā vicarathā ti pucchitvā  
tehi bho dāsa purisa na mayam aññaṃ pi kasigorakkhādi-  
kammaṃ karoma iminā va nīhārena gāmaghāṭakādīni katvā  
dhanam ca dhaññaṃ ca uppādetvā macchamaṃsasurāpāṇādīni  
paṭiyādetvā khādāntā sukhena jīvitavuttiṃ karomā ti vutte  
sādhu vata ayam eva tesam jīvitavutti aham pi teh' eva saddhiṃ  
eva eva jīvitam kappeyyāmīti cintetvā puna āha aham pi  
tumbhākaṃ santike vasitvā tumbhākaṃ sabhāyo bhavissāmīti  
tumhe mam pi gahetvā vicarathā ti | te sādhu ti tam gahetvā  
attānaṃ santike vasāpesuṃ | ath' ekadivasam te corā gāmaghā-  
ṭakammaṃ karontā ekam āvudhahatthasurapurisehi sampan-  
naṃ paccantagāmaṃ pavisiṃsu | tesu pavitṭhamattesu gāma-  
vāsino utthāya te majjhe katvā gāmanim gahetvā asinā  
paritvā jīvitakkhayaṃ pāpesuṃ | corā pana yena vātena vā  
palāyitvā Malayam gantvā tattha sannipatitvā tassa mata-  
bhāvaṃ jānitvā tasmiṃ vinatthe amhākaṃ parihānibhāvo



paññāyissatī taṃ hi vinā amhehi ito paṭṭhāya gāmaghāṭādi-  
kammakaraṇaṃ nāma kassa bhāro idha vasitum pi na sakkā  
evaṃ no nānābhāvo vinābhāvo paññāyissatīti rodamaṇā nisi-  
diṃsu | amu esa puriso te upasaṃkamtivā kasmā rodathā ti  
pucchitvā tehi no gāmaghāṭakammakaraṇakāle pavesanikkha-  
manāya purecārikasūrapurisassa abhāvakarāṇena rodamaṇā ti  
vutte tena bho tumhe mā rodatha so yeva kammaṃ kātum  
sakkoti na añño aham eva taṃ kammaṃ kātum sakkhissāmīti  
itho paṭṭhāya mā cintayitthā tiādim āha | te tassa vacanena  
assāsajātā sādhu ti taṃ purisaṃ tasmī gāmaniṭṭhāne ṭhapes-  
sum | so tato paṭṭhāya ahaṃ Nando nāmā ti attano nāmaṃ  
sāvetvā tehi saddhiṃ purimaṇayeneva raṭṭhaṃ vilumpamāno  
vicaranto attano sabhātuke nātivagge ca sannipātāpetvā tehi  
pi laddhapakkho hutvā vicaranto | ath' ekadivasaṃ sapurisaṃ  
sannipātāpetvā ahaṃ bho na idaṃ kammaṃ surapurisehi  
kātabbaṃ amhādisānaṃ nānucchavikaṃ hinapurisānaṃ eva  
idaṃ kammaṃ anucchavikaṃ tasmā kiṃ iminā rajjaṃ gan-  
hissāmā ti | te sādhu ti sampaticchimsu | so tasmīṃ sampa-  
ticchite separivāro yuddhasajjo ekaṃ paccantaṇagaraṃ gantvā  
rajjaṃ vā detu yuddhaṃ vā ti | te taṃ sutvā sabbe samā-  
gamma tadanurūpāya mantanāya mantetvā samānacchanda  
tena saha mittasatthavam akāmsu | iminā va nayena so  
yebhuyyena Jambudīpavāsino manusse hatthagataṃ katvā  
tato Pāṭaliputtaṃ gantvā tattha rajjaṃ gahetvā raṭṭhaṃ  
anusāsamaṇo na cirasseva kālam akāsi | tato tassa bhātarā  
paṭipāṭiyā rajjaṃ anussāsimsu | te pana sabbe dvāvisati vassāni  
rajjaṃ karimsū ti | tena vuttaṃ nava Nandā tato āsum | pe |  
rajjaṃ samanūsāsiyun ti | pe | tattha kamenevāti vuddha-  
paṭipāṭiyā eva | tesam pana kanitṭho navamo sayam dhanani-  
dahanavittikatāya Dhananando nāma ahosi | so hi paṭiladdhā-  
bhiseko va macchariyābhibhūto dhananidahanakammam eva  
me kātum vaṭṭatīti cintetvā tato tato asītikoṭippamānaṃ dha-  
nasañcayam katvā sayam eva taṃ gāhapetvā Gaṃgātīraṃ  
gantvā sākāhāraṇena Mahāgaṃgam pidahāpetvā mātikañ  
ca katvā tato udakaṃ aññatthaabhimukhaṃ kārāpetvā anto-  
Gaṃgāya pāsānatale mahantaṃ āvāṭam kārāpetvā tattha dha-  
naṃ nidahitvā tatopari pāsāṇe santharāpetvā tatopari udaka-  
nivāraṇatthāya vilinaloham okirāpetvā gulapāsāṇe attharā-



petvā puna sodakaṃ vissajjāpetvā tam pakatipāsānataḷaṃ  
viya jāte udakaṃ vissajjāpesi | puna attano ānāpavattana-  
tthāne cammajaturukkhapāsānapavattāpanakāraṇādīhi dha-  
nasañcayaṃ kārāpetvā tattheva akāsi | evaṃ katipayavārehi  
akāsīti vuttaṃ hoti | tena avocumha tesāṃ pana kaniṭṭho  
navamo sayāṃ dhananidahanavittikattāya Dhananando nāma  
ahosī ti | Moriyānaṃ ti attānaṃ nagaraṃ siriya eva sañjātaṃ  
Moriya ti laddhavo(hā)rāṇaṃ khattiyānaṃ ti attho | tehi  
pana dharamāne yeva bhagavati Viḍuḍhabhena upaddutā  
te pi Sākiya Himavantaṃ pavisitvā aññataraṃ salīlāya sam-  
pannaṃ ussannapipphalipavanādīhi pādapavanehi upasobhi-  
taṃ ramaṇiyaṃ bhūmibhāgaṃ disvā tatthā 'bhinivittapema-  
hadaya tasmim tthāne suvibhattaṃ mahāpathadvāraakoṭṭha-  
kaṃ thirapākāraparikkhittaṃ ārāmauyyānādivividharāma-  
ṇeyyasampannaṃ nagaraṃ māpesuṃ | api ca taṃ mayūragī-  
vasaṃkāsaṃ chadaniṭṭhikapasādapanti koṇcamayūragana-  
dehi pūritaṃ ugghositaṃ ca ahoṣi | tena te tassa nagarassa  
sāmīno Sākiya ca | tesāṃ puttapaṇṇā ca sakala-Jambudīpe  
Moriya nāma ti pākātā jātā | tato ppabhūti tesāṃ vaṃso  
Moriyavaṃso ti vuccati | tena vuttaṃ Moriyānaṃ khatti-  
yānaṃ vaṃse jātaṃ ti |

## 95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sin-  
halese writing. The MS. contains three different works :

1. fol. ka—gu (each page is divided into 3 columns; 7 lines).  
The *Dīpavaṃsa*. This manuscript belongs to the better class,  
though it is not free from the great deficiencies common to all  
MSS. of the *Dīpavaṃsa*.

2. fol. gū—cai (8 lines). The *Dāthāvaṃsa*.

3. fol. co—jo (7 lines on an average). At the end of the  
MS. there is a Burmese subscription, apparently written by a  
different hand from that in which the work itself is written.  
It is dated in Sakk. 1136 = A.D. 1775. The *Lalāṭadhātavaṃsa*,  
prose with a few intermixed verses.

Begins: namo etc. |



sambuddham aṭṭaṃ suḍḍhaṃ dhammaṃ saṅghaṃ anu-  
taraṃ

namassitvā pavakkhāmi Dhātuvamsapakāsakaṃ |  
tikkhattum āgamā nātho Lamkāḍīpaṃ manoramam  
sattānaṃ hitam icchanto sāsanaṃsa ciratṭhitim |

The chapters of the work are: tathāgatassa gamano nāma paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutādhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo p. (f. chī')—pakinnako n. catuttho p. (f. chām')—dhātuni-dhānādhikāro n. pañcamaṃ p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñî; 8 lines; Sinhalese writing.

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—ḍam; 8–9 lines; Sinhalese writing.

*The same work.*

I choose as a specimen of these two MSS. the beginning of the work, giving the text according to No. 96, and subjoining the different readings of No. 97.

namo tassa bhagavato arahato sammāsambuddhassa |

*Milindo* nāma so rājā *Sāgalāyam* purattame

upagañchi *Nāgasenaṃ* Gaṅgā va yatha sāgaraṃ |

āsajja rājā citrakathim<sup>1</sup> ukkādhāraṃ tamonudaṃ

āpucchi nipuno pañhe<sup>2</sup> ṭhānāthānagate puthu |

pucchāvissajjanā ceva gambhīratthupaniissitā

hadayaṅgamā kannasukhā<sup>3</sup> abbhutā lomahaṃsanā |

Abhidhammavinayogālhā<sup>4</sup> suttajālasamatthitā

*Nāgasena*kathā citrā opammehi nayehi ca |

tattha ñāṇaṃ panidhāya<sup>5</sup> hāsavitvāna māṇasaṃ<sup>6</sup>

suṇṇo<sup>7</sup> (corr. nipuṇo) pañhe kaṃkhāṭhānavi-

dālane<sup>8</sup> ti |

taṃ yathānusūyate | atthi *Yonakākaṃ* (corr. °naṃ)<sup>9</sup> nānā-  
putābhedanaṃ *Sāgalan* nāma nagaraṃ nadipabbatasohitaṃ  
ramaṇīyabhūmippadesabbhāgaṃ<sup>10</sup> āraṃmuyyānopavanatalāka-



pokkharāṇisampannaṃ nadīpabbatavanarāmaneyyakam<sup>11</sup> sutavantanimmitaṃ nihatapaccattikapaccāmittaṃ<sup>12</sup> anupapīlitaṃ<sup>13</sup> vividhavicitradaḥama<sup>14</sup> attālakottaṃ<sup>15</sup> varapavara-gopuraraṇaṃ gambhīraparikhapaṇḍarapākāraparikkhittante-puraṃ suvibhattavīthi(*corr.* vīthi-)caccaracatukkasiṃghāṭakam<sup>16</sup> suppasāritānekavidhavarabhaṇḍaparipūritantarāpanaṃ vividhadānaggasatasamupasobhitaṃ<sup>17</sup> Himagirisikhara-saṃkāsavarabhavanasatasahassi(*corr.* °ssa-) patimaṇḍitaṃ<sup>18</sup> gajahayarathapanti(*corr.* patti-)samā-kulaṃ<sup>19</sup> abhirūpanara-nāriganānucaritaṃ ākiṇṇajanamanussaṃ puthukhattiyabrāhmaṇavessasuddhaṃ(*corr.* °ddaṃ)<sup>20</sup> vividhasamanabrāhmaṇā-sabhajanasamghāṭitaṃ<sup>21</sup> bahuvividhavijjāvantanaravīranisevitaṃ kāsikakoṭtumarakādīnānāvīdhavattthāpanasampannaṃ<sup>22</sup> suppasāritarucirabahu-(*added*: vidha) pupphagandhagandhāpanagandhagandhitaṃ<sup>23</sup> āsiṃsanīyabahuratta-(*corr.* °tana) paripūritaṃ<sup>24</sup> disāmukhasuppasāritāpanasiṃgārīvāri-(*corr.* °ni)jaganānucaritaṃ<sup>25</sup> kahāpanarajatasuvaṇṇakamsapatthara-paripuraṃ<sup>26</sup> pajjotamānanidhiniketam pahutadhanadhamnāvīthūpakaraṇaṃ<sup>27</sup> paripuṇṇakosakoṭṭhāgāraṃ bahuvaṇṇapānaṃ<sup>28</sup> bahuvīdhakhajjabhojjaleyyapeyyasāyanīya<sup>29</sup> Uttarakurusamkāsam<sup>30</sup> sampannasassaṃ Ālakamandā<sup>31</sup> viya devapuraṃ |

*Various readings of No. 97:* 1) °kathī, 2) pañho, 3) kaṇṇasukhā, 4) °gāthā, 5) paṇidhāya, 6) mānasam, 7) nipuṇe, 8) °ṭhānavīdhālane, 9) yonaṃ, *corr.* yonakānaṃ, 10) bhitaṃ ramaṇīyaṃ(*corr.* °yya°) bhumi°, 11) °vaṇarāmaṇeyyakam, 12) °paccatthika°, 13) anuppilītaṃ, 14) °vicitrādaḥama, 15) °koṭṭhakaṃ, 16) °vīthivaccara°, 17) °samūpas°, 18) bhavaṇasatasahassa°, 19) pantis°, 20) °suddam, 21) °samaṇabrāhmaṇasabhājanasamghāṭitaṃ, 22) °vatthāpanasampannaṃ, 23) °bahuvīdhapuppha°, 24) °nīyabahuratana°, 25) °siṃgāravānija°, 26) °paripūraṃ, 27) pahūtadhanadhamnāvīthūpakaraṇaṃ, 28) bavhannapānaṃ, 29) °sāyanīyaṃ, 30) °saṃkhāsam, 31) ālak°.

Burmese MS., see Catal. of Burmese MSS., No. 3457.

*Kalyāṇā kyom cā.* Pāli and Burmese. For the history and contents of this work see the Burmese Catalogue.



The Pāli introduction runs thus: *namo, etc.*

nātham natvāna nāthassa kassam sāsana-  
vuddhiyā Kalyāṇisimāy' uppattibhūtapāṭhassa  
nissayaṃ | Dhammacetyābhidhānena Rāmādhipati-  
nāminā rañā Rāmañadese hi Kalyāṇināmika-  
ṃ simaṃ | ācariye sammanetvā tāya uppatti-  
kāraṇaṃ nātum sīlāpattakesu<sup>1</sup> thapitaṃ  
likkhiya 'kkharaṃ | tato pi nihato gandho  
aparācariyehi so<sup>2</sup> | na uggaḷitakkharattā<sup>3</sup>  
sdujjānattato mayā sodhetum nussa-  
hattā pi thapito cīrassaṃ 'dhunā |  
paramparagottāvāsanābhikkhaṇa-  
gāminā nātakupāsakeneva tumhādis-  
ehy adipane | gandhasāravijjante-  
hi satti satti<sup>4</sup> sujānitum pacchimā-  
janatā kivaṃ ityādinābhiyācīto |  
sāsana-sopākārāya Mrammabhāsāya  
jānitum visodhetvā yathāsattim  
racissaṃ tassa nissayaṃ | yuttāyutta-  
ṃ vicintetvā ayuttaṃ taṃ susodhiya  
yuttaṃ thānaṃ dhārayantu māna-  
dosavivajjitā |

99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusāradhammasattha), Pāli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins: <sup>5</sup> *namo, etc.*

Manumanosāraṃ vande dasabbalam amaṇḍite (āma-  
ḍite, B.)

paṭhavīyā paṭicchane vassantaṃ 'malakaṃ viyaṃ (ama-  
lakaṃ viya passantaṃ, B.) |

lokīyuttarasaddhammaṃ Nerucakkavalādikam

dhammañ cassa supūjeyyaṃ puñ(ñ)akhettaṃ gaṇaṃ api |

Manusāradhammasatt(h)aṃ kālantarena sabbaso

paraṃparalikkhitaṃ pamādasahitaṃ yato |

<sup>1</sup> °pattakesu, the text repeated with the Burmese version.

<sup>2</sup> yo.

<sup>3</sup> naṭhagg<sup>o</sup>.

<sup>4</sup> sakkhissati.

<sup>5</sup> I design by B. the readings of the text repeated together with the Burmese version.



tasmâ atthañ ca tandiyaṃ (tandīyañ ca, B.) visodhento  
mahaṃ dāni  
akkhadassānam atthāya bālānaṃ suṭhu dīpissāṃ |  
karuṇāya 'ssa codite buddhesi 'nena bhātunā  
sagāraṃ 'bhiyācito porāṇakaṃ matāṃ niya (matāṃ  
andhiya, B.) |

The text then begins after this preface :

sajjanāsajjanāsevāṃ narānarābhivuddhikaṃ  
pāraṅgaṃ 'pāraṅgaṃ netāṃ virāṃ virāṃ 'bhivandiya |  
dhammasattāṃ vicāremi vicittanayamaṇḍitaṃ  
bahusattakalokānaṃ catvāgativimuccitaṃ |

100.

Another very incorrect copy of the same work, see Catal. of  
the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439.  
The *Dhammasat*, Pāli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1.  
The *Lokanīti*, collection of rules and proverbs for life and  
society; Pāli and Burmese. Begins :

lokanīdhi pavakkhāmi nānāsattasamuddhitaṃ  
māgateneva saṅkhepaṃ vanditvā ratanattayaṃ |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2.  
The *Rājanīti*, similar collection of rules for royal govern-  
ment; Pāli and Burmese. Begins :

saddhā bhavantu jinasakkā varābhivuddhiyo |  
rājanītisattāṃ rañño dhammatthasukhasādhanāṃ  
vuccate buddhivuddhatthāṃ pararattāvimaddane |

104.

23 leaves; the first 22 leaves are signed with the Burmese  
letters pa—phau; the last leaf, which, like the preceding one,





is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature ekâdasa-  
vagga, but neither beginning nor end are coincident with any division of the work.

The fragment begins: lātu-(ku?)salam kamman avisesena  
samuddayasaccan ti saccavibhange vuttam | tasmâ avijjâ-  
paccayâ saṅkharâ ti avijjâsayasaṅkharam dutiyasaccappa-  
bhavam etc.

105.

Third and fourth part of the MS. No. 18; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter khû is put twice); 20 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhâ*, metrical work about the duties of the priesthood. Begins: namo etc.

âdito upasampannasikkhitabham samâtikam  
*Khuddasikkham* pavakkhâmi vanditvâ ratanattthayam |  
pârâjikâ ca cattâro garukâ nava cîvaram  
rajanâni ca patto ca tâlakâ (thâlakâ, the Nissaya) ca pavâ-  
vanâ |  
kâlîkâ ca paṭiggaho maṃsesu ca akappiyam  
nisaggiyâni pâcitti samaṇatappâ ca bhûmiyo (samakap-  
piya bhummiyo ca, the Nissaya) | etc.

The end, containing the author's name, runs thus:

mahato kittisaddassa yassa lokavicârino  
parissamo na sambhoti mâtulasseva niccayo (niccasso the  
MS. of the Nissaya) |  
tena *Dhammasirikena* Tambapaṇṇiyaketunâ  
therena rajitâ dhammavinayaññupasaṃsitâ |  
etthâvatâ 'yam niṭṭhânam *Khuddasikkhâ* upâkatâ  
pañcamatthehi gâthânam satehi parimâṇato ti |

2. Fol. ka—tam; 131 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhâ*, text with single explanatory remarks in Pâli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says:

viñātu 'ttho hi sakkâ nam sante pi pubbanissaye  
 sukkena mandamañenahi bhikkhunâ 'ham bhiyâcito |  
 racissa Pañdamañjûnâ sikkhâkâmena nissayaṃ  
 nâtisaṅkhepavittthâraṃ navam pîtivivaḍḍhanam |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the Aṭṭhasâlinî (No. 45). I give the complete text as far as in No. 45.

Kusannâmassa nagrassa purattimapadesake  
 sâsanârulaḥhûtassa aḍḍhayanapamâṇake |  
 Nerañtivhayagâmassa pacchimam isanissite  
 uttarasmi disâbhâge thâne pañcadhanusake |  
 gamanâgamaṇasampanna Mañiratananâmake  
 alaye puñanippatte santâsane tibhumlike |  
 bahuggahaṇavâcakena atigambhiyabuddhinâ  
 âdimh' ânisasaddena (sic, ariyasaddena the repetition  
 with the Burmese version) Alaṅkâro tinâminâ |  
 mahâtherena yuttena na âhâpetvâna sabbaso  
 sâvakânaṃ vâcanañ ca antarâ antarakkhake |  
 sampaso dvîsahassañ ca dvisataṃ jinasâsane  
 tesathivavassa(vessa?)katato (vassaganato, the repetition)  
 racito nissaro sayam |  
 navabhû Khuddhasikkhâya muṇisâsanabuddhiyâ |

106.

Third part of the MS. No. 19; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (tvai) of another copy of the preceding work. The whole copy was probably composed of three parts.

107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127=A. D. 1766.

*Pañcasî aṭṭhasî achum aprat*, a moral work chiefly about the duties of householders. Pāli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l. l.



The work begins: *namo etc.*

jitajeyyam varam buddham tilokaggavinâyakam  
natvâ gîhipaṭipadam vakkh' uddhari tato tato |

atthânattham manati jânâtîti manusso | gahaṭṭhasîlam  
nâma pañcaṅgasîlam aṭhaṅgasîlam dasaṅgasîlañ ca terasa  
dhûtaṅgesu ekâsanikaṅgapattapiṇḍikaṅgavasena dve dhû-  
taṅgâni ca | imâni sîlâni gahaṭṭhânaṃ vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters ka—ñri (the same leaf has the two signatures ke and kai), the last leaf containing an index to the whole work. 8-9 lines; Sinhalese writing.

The *Sârasaṅgaha*. Begins: *namo etc.*

mahâkârūnikam nâtham dhamman tena sudesitam  
natvâna ariyasamghaṇ ca dakkhiṇeyyam niraṅgaṇam |  
dassayissam samâsena pavaram Sârasaṅgahaṃ  
samâharitvâ vividham nayam sotasukhâvahan ti |

Conclusion :

Dakkhiṇârâmapatino Piṭakattayadhârino  
*Buddhappiyavhayatherassa yo sissân' antimo yati |*  
tena *Siddhatthanâmena dhîmatâ suciyuttinâ*  
therena likhito eso vicitto Sârasaṅgaho |

The work is a short encyclopædia of Buddhist theology and cosmology. It is divided into the following chapters: buddhânam abhinîbhârakathâ (ends f. kî)—tathâgatassa acchariyakathâ (f. kâm')—pañcaantaradhânakathâ (f. khu')—munino cakkavattino ca cetiyakathâ (f. khû')—sammajjanîyâ-phalasaṅgahanayo (f. khri')—dhamme acchariyakathâ (f. kho')—saṅghe acchariyakathâ (f. gû')—niddâvibhâvanam (f. gri')—supinavibhâvanam (f. gli')—ratanadvayasantakapari-vattanakathâ (f. gli)—saraṅgamanassa bhedasaṅgahanayo (f. ge')—sîlânam pabhedasaṅgahanayo (f. ghi)—kammaṭṭhâ-nasaṅgahanayo (f. gho)—nibbânassa vibhâvanam (f. ghau)—ratanattaye agâravavibhâvanakathâ (f. ghau')—janakâdi-kammaṭṭhânasâṅgahanayo (f. nu)—ânantariyakammavibhâvanam (f. ñri')—micchâdiṭṭhivibhâvanam (f. ñli')—ariyûpavâ-davibhâvananayo (f. ñli')—kuhakâdînañ ca kathâsaṅgahanayo

(f. ñe')—maccherakathā (f. ñai')—tividhaggivibhāvanakathā (f. nām')—dānādīpuññasāṅghanayo (f. cū)—sattānaṃ āhārabhedanayasāṅgaho (f. cī')—yonivibhāvananayasāṅgaho (f. cha)—pumitthiparivattanakathā (f. chi)—yuvatīnaṃ sarūpavibhāvanaṃ (f. chu)—paṇḍakānaṃ vibhāvanaṃ (f. chu')—nāgānaṃ vibhāvanakathā (f. chṛi)—supaṇṇānaṃ vibhāvanakathā (f. chṛi')—petānaṃ vibhāvanaṃ (f. chḷi)—asurānaṃ vibhāvanaṃ (f. chḷi)—devatānaṃ vibhāvanaṃ (f. chḷi')—mahivaddhānakathā (f. che')—mahicalanakathā (f. chau')—vuṭṭhivātādīnaṃ sāṅghanayo (f. ja)—pakiṇṇakakathā (f. je')—iddhividhādīsāṅghanayo (f. jhu')—lokasaṅṭhānakathā (f. ñri').

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—ñri (the first leaf containing an index of the chapters has no signature); 10-9 lines; Sinhalese writing.

The *Lokadīpasāra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins:

setṭhaṃ setṭhadadaṃ buddhaṃ loke lokagganāyakaṃ loka-bandhaṃ mahāviraṃ lokanāthaṃ namāmi 'haṃ.

Subscription: Siriratanapurābhiddhāne uttamanagare setakuñjarādhipatibhūtassa mahārañño mātubbhūtāya Susaddhāya mahādeviyā kārīte ti | punapaṭalachādīte soṇṇamayamahāvihāre vasantena sīlācārādīsampannena Tipiṭakapariyattidharena saddhābuddhiviriyaṇḍitena Sīhalādīpe araññāvāsīnaṃ pasatthamahātherānaṃ vaṃsālānkārabhūtena Medhaṃkaramahātherākkhyappaṭitena Saṃgharaññā karato 'yaṃ Lokappadīpakasāro ti | — — Lokappadīpakasārapakaraṇaṃ Mahāsaṃgharājena Dayarājassa garuṇā racitaṃ samattan ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāññadukkhavaṇṇanā—tirokuddasuttaṃ—mahādevavatthūṃ—pāsānapetavatthūṃ—pāsānatthambhapetavatthūṃ—kasipetavatthūṃ—addhataṇḍulapetaṃ.—patākapaṃ). IV. tiracchānagatiniddeso. V. manussagatiniddeso<sup>1</sup> (comprehends: thūpārabbhakathā—thūpakara-

<sup>1</sup> This chapter contains almost entirely extracts from the Mahāvamsa. The story of the Māgadha kings and the former kings of Ceylon is given very shortly; the account of Duṭṭhagāmanī's works is almost identical with the Mahāvamsa.



nakathâ — mahâdhâtunidhânakathâ — Abhayaduttthagâmani-  
rañño Tusitadevalokagamanam—Asokamâliniyâ uppattikathâ  
—Sâlarâjakumârassa uppattikathâ—bhatikammakaranakathâ).  
VI. sattalokaniddeso (comprehends: atthakkhanaaparidîpana-  
kathâ—kâmâvacaradevânânam uppattikathâ). VII. okâsaloka-  
niddeso. VIII. pakiññakanayasâraniddeso.

## 110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1.

*Ratanamâlâ che kyam*, a medical work; Pâli text with  
Burmese Nissaya. The MS. is very incorrect. The Pâli  
introduction begins: <sup>1</sup> namo tassa *etc.*

sampannâ puñāamitaṃ piyajarakhilajanam (piyadh° B.)  
buddha(m) trelokasaranam ārabbhā 'dha pranamyam  
(idha atthayojanam B.) |  
jararogā yadi bhavā tato nikkhitum  
ratanamâlâcariyo osaṭhā (°ṭham B.) gāyāgāyati |

## 111 (Turnour Collection).

Miscellaneous Pâli and Sinhalese MS., written in Sin-  
halese characters. I here omit the parts which are merely  
Sinhalese.

No. 2. 3 leaves (ka—ki); 8-7 lines. The last page con-  
tains the title: Asgiri Wihâre Indavallugoda Unnânsê wisin  
amutuwen tanâpu asṭakayayi. 8 verses in honour of "Jorjji  
Ṭarñnarū" (George Turnour); Pâli with Sinhalese version.

No. 3. 4 leaves (ka—kî); 7-8 lines. Similar 8 verses,  
Pâli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8  
verses in honour of Buddha.

No. 6. 2 leaves (ka—kâ); 8 lines. Title: Asgiri Wihâre  
Miyanamaḍe Unnânsê wisin amutuwen tanâpu asṭakayayi.  
Contents similar to No. 2.

No. 7. 4 leaves without signature; 7-8 lines. 7 verses in  
honour of Buddha, Pâli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7-9 lines. Beginning of the  
*Mahâparinibbânasutta*, Pâli text with Sinhalese version. The

<sup>1</sup> The readings marked with the letter B. are those of the text as repeated in  
sections in the Burmese version.



text ends with the words : Vajjīnaṃ pāṭikamkhā no parihānīti (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pāli and Sinhalese notes on the words saddhammaṃ antaradhāpentī.

No. 15. One leaf containing an extract from the Aṅguttar-aṭṭhakathā (dukanipātavannaṇā) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves ; 8-7 lines. 8 verses in honour of Turnour, Pāli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters gu—gau ; 7-8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Theras ; the little treatise is called in the introductory stanza *Thūpavaṃsa*. Begins : namo *etc.*

buddhañ ca dhammañ ca gaṇaṃ namitvā aggamaṃ visud-  
dham janapumūkhettamaṃ  
chakesadhātūnañ ca *Thūpavaṃsaṃ* vakkhāma' aham sāsa-  
navaddhanāya |

ekasmim kira samaye ambhākaṃ bhagavā Rājagahe viharati  
Veļuvane Kalandakanivāpe tatrāpi kho bhagavā catunnaṃ  
parisānaṃ dhammaṃ desesi ādikalyānaṃ majjhe kalyānaṃ  
pariyosānakalyānaṃ sātthaṃ sabyañjanaṃ kevalaparipunnaṃ.  
tena kho pana samayena Anuruddho Sobhito Padumuttaro  
Gunaśāgara Nānapaṇḍito Revato ti cha khīnāsavā eka-  
cchanda hutvā yena bhagavā ten' upasaṃkamaṃsu *etc.*

The fragment ends : Revatatherassa hatthato anūpamaṃ  
kesadhātuṃ sampaticchitvā gandhodakanūnāpetvā suvaṇṇa-  
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-  
ṭake ṭhapesuṃ taṃ khanañ űeva hetthāvuttappakārāni patha-  
vikampanādīni acchariyāni pāturaheṣuṃ dasa sahassa ca.



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